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Finally I am so grateful to another member of Hadrat Sultan Bahu's House, Sultan Arshad al-Qadiri, who readily agreed to get the book printed and published through Hadrat Sultan Ghulam Dastgir Academy and within a very short period brought it out with such a beautiful get up and in such an excellent form.

Syed Ahmad Saeed Hamadani

Contents

Foreword	Prof. Dr. Annemarie Schimmel	i-ii
Introduction		1
Of the Spirit (Ruhi)		14
Of the Spirit - small (Ruhi khoord)		24
Notes		31

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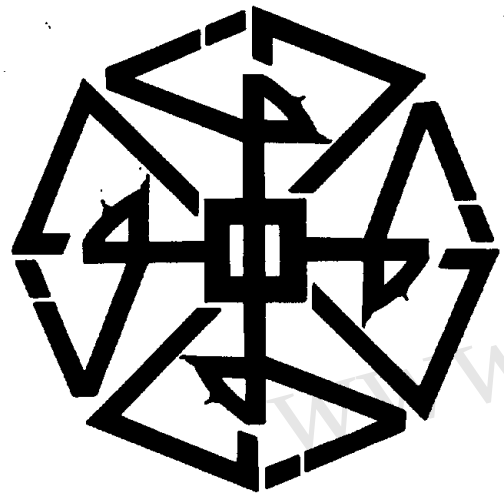

Foreword

Every lover of Pakistani literature loves Sultan Bahu's *Siharfi*, in which the ever growing presence of God in the heart is compared to a jasmine tree whose fragrance finally fills the entire heart. And when one visits Sultan Bahu's mausoleum in the Jhang district one feels like encountering the joyous flowers of the spirit represented in the colourful tiles, which shine through the vast landscape.

Few people, however, are aware that the great Panjabi Sufi singer left a considerable number of treatises in Persian, treatises lithographed on brittle paper, and only rarely studied by a devotee or two. For this reason we warmly welcome the edition and translation of two small *risalas* by Sultan Bahu, for they enable us to determine his place in the mystical tradition of Islam. His firm belief in *wahdat al-wujud* becomes clear, and although the pieces are very short

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and concise they allow us to catch a glimpse of Sultan Bahu's spiritual world and his thought system which underlies the beautiful poetry which every reader enjoys so much.

We are therefore grateful to Professor Hamadani to open a new gate to the understanding of Sultan Bahu, and we do hope that he will be able to guide the lovers of Sultan Bahu deeper and deeper into his thought by editing and translating more of his valuable prose works.

We sincerely wish him a long life, and patience to continue his noble task!

Bonn, July 1995

Professor Dr. Drs.h.c.
Annemarie Schimmel

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بسم اللہ الرحمن الرحیم

Introduction

Hadrat Sultan Bahu
The Sultanul Faqr and Sultanul Arifin

Hadrat Sultan Bahu is one of the most renowned Sufi saints of the later Mughal period in the history of Indo-Pakistan sub-continent. He is often called Sultanul Arifin (the Sultan of gnostics) in the Sufi circles. His ancestors belonging to a tribe of Alvids called Awan and coming from Arabia via Hirat (Afghanistan) had settled in the Soon Sakesar Valley[1] of Khushab District in Punjab. His father, Sultan Bazid, had served in the army of the Emperor Shah Jahan as a high ranking officer and so in recognition to his services he had been awarded a *jagir* in the Shorkot area. The family migrated to the place and settled at Qalai Shorkot, a settlement at the bank of River Chenab (now in District Jhang, Punjab). Hadrat Sultan Bahu was born there, probably in 1628 A.D.

Even in the early childhood, it was perceived by all those around him that a strange light shone upon his face which compelled even the Hindus to utter *Kalima Tayyiba*[2] (There is no god but Allah and Muhammad is His messenger) in his presence. His father died

when he was just a child but his mother Bibi Rasti, remained alive till he was forty years old.

His mother supervised his education but it must have been irregular because he was often found under the influence of ecstatic states. It seems that his education remained informal to the end. Whatever he expressed or wrote after-wards, it was in the light of his own spiritual vision and knowledge.

His mother taught him the essential Sufi exercises of dhikr (invocation of Allah and His Names) and he probably needed no more guidance after that. He was initiated to walk the path of Sufis intuitively. His spiritual experiences and vision enriched his mind and spirit with so much knowledge that he far excelled his contemporary Sufi masters and Sufi poets in *Tasawwuf* (Sufism) and *Suluk* (all about the Sufi Way and its stations and states). In a book he remarks:

Though we have little of formal learning, / Yet the spirit has been blessed with holiness by esoteric knowledge.

In fact he may be called a born saint.

He got married in his early youth and twice or thrice afterwards and had sons and daughters but all this did not deter him from his dervish wanderings, to visit the sacred places and look for the spiritual company of his fellow Sufis.

He may have met many Sufis and visited many tombs of the saints but he did not come across a Sufi teacher of his own calibre.

At the age of thirty he had an extraordinary vision in which he saw Prophet Muhammad (may peace be upon him) through the

spiritual recommendations and support of Hadrat Ali and Hadrat Shaikh Abdul Qadir Jilani. The Prophet himself took his *bay'ah*[3] and allowed him to pass on the Sufi teachings. He often mentions in his books about his presence in the spiritual meetings presided by the Prophet himself. However, in the treatise "Of the Spirit" he calls Hadrat Shaikh Abdul Qadir Jilani his *Murshid* (spiritual director). He is always lavish in the praise of Hadrat Shaikh and calls himself *Qadiri*. In his eyes the teachings of the Qadiriya order were most effective for the spiritual development of the disciples. But at the same time it is evidently clear that by the Qadiriya order he means the one that he himself represented. He names it "Sarwari Qadiri".

During the same period when he was a young man of about thirty, the war of succession between Dara Shikoh and Aurangzeb was fought. His later writings are sufficient proof of his moral and spiritual support for Aurangzeb who won and became the Emperor. He himself, however, never cared to have any concern with the court or the courtiers.

All his life he kept travelling to the far-flung places initiating disciples and passing on the spiritual knowledge and wisdom to the seekers of truth. He might have written most of his books during such journeys. He never made a permanent *khaneqah* during his life-time.

Sometimes he fell into ecstasy and passed his days and nights in the state of absorption. Many places are still remembered and venerated where he stayed for some long or short periods to contemplate in solitude.

In *"Manaqibi Sultani"*[4] a few of his journeys have been mentioned. His travellings in Saraiki region upto Sindh, his journey to

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Delhi where he met the Emperor Aurangzeb in the Jamia Mosque and his visits to the tombs at Multan and other cities have been indicated.

He died in 1691 A.D., at Shorkot where he was buried close to the bank of the river. His body had, however, to be transfered twice to other nearby places due to the floods. Now the place he lies buried under a beautiful tomb is called Darbar Hadrat Sultan Bahu (District Jhang, Punjab).

He wrote many books in Persian[5]. He also wrote ghazals and poems in Persian as well as Abiyat in Punjabi[6]. His Punjabi poetry contains spiritual fervour and passionate expression of the exalted state of Divine Love. One is transported to the spiritual domains while one listens to his Dohas[7] in a melodious voice of the singers. About thirty epistles, treatises and books are still available. Almost all of his works have been written under inspiration in a style peculiar to him. Most often he uses "scatter method" diffusing Sufi doctrine and the methods of spiritual realisation in his writings.

He was the greatest teacher and propagator of Faqr (spiritual poverty) which is the shining guiding star in his teachings. He may be considered one of the great Revealers in the history of Sufism.

His *dargah* has always been supervised by the Sajjadah Nashins of his own family. The present Sajjadah Nashin also belongs to this line.

It is strange that his fame rose and spread world-wide after his death. Only recently the scholars have turned attention to present and interpret his doctrine in a systematic way. The scope to edit, translate, interpret and transmit his works is still very vast. It is hoped

that the next generation of Sufi scholars and teachers will continue to perform this tremendous job more efficiently.

I quote the verse written on the wall of the mosque adjoining his tomb.

Oh noble Sultan Bahu! in the realm of reality, you are perfect;
Help me in all the spiritual states ___ in interiority as well as in exteriority.

RUHI

"Ruhi" is the smallest book of Hadrat Sultan Bahu. The title has been translated "Of the Spirit." The original word is Ruh, in Arabic *Ar-ruh*. Two words are used for Ruh in English: soul and spirit.[8] The appropriate word for soul is '*nafs*' which has different shades of meaning especially according to the level of its elevation. Therefore in the context of the topic of this treatise, the "spirit"[9] seems suitable because it is more meaningful and comprehensive.

Hadrat Sultan Bahu lays stress on the spiritual authenticity of the treatise and most emphatically advises the reader to think it one of the "signs of Divine Providence" or even direct "Divine Revelation". It may be called a work containing sacred knowledge which has been brought forth by the higher spiritual creative force ___ the intellect[10]

Hadrat Sultan Bahu answers here the questions which have baffled the minds of the mystics and philosophers through the ages.

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" 'Who am I ?' and 'what is that I am in?' are the questions that arise from the awareness that I am. To find the answers, people feel a need to go beyond words and to experience the truth about themselves. It is this longing for real meaning that has led many to look for guidance from the mystics and sages who, consequently, have leaped into prominence[11]"

The treatise is often called *Risala Ruhi Sharif* (Ruhi, the Holy Epistle).

It deals with the spiritual self-realisation of man. It has been the traditional way of the Sufis to begin with the reminder in such cases about the creation and the Creator.

It is here that the Sufis put forth their Doctrine about the universe and the Being who produced it with a set purpose.

Now there have always been two human faculties for the perception of truth ___ reason and intuition ___ complementary to each other. It is the recent trend of modernism which came to consider them incompatible and contradictory. It has not been so in our traditional way of search for Truth. The prophets, mystics and Sufis always appealed to reason when they happened to discuss their religious experiences, revelations and perennial wisdom as a whole. They took pains to prove that though this kind of supreme knowledge lay out of the ken of rational thinking but the reason could agree with it and accept its validity to deduce values for living a happy contented life with full spiritual consciousness.

Keeping this fact in view, at different points in the history of Islamic thought and gnosis, the competent classical Sufi masters and scholars, endeavoured to combine philosophy and Sufi doctrine and

tried to transmit the same in a synthetic form. It was done with the conviction that in the living tradition of our esoteric and exoteric knowledge there was no division. There was, of course, a difference of scope to probe into the reality but there was no permanent conflict or contradiction in the philosophy and theosophical views of the Sufis. From the greatest Shaikh Muhayyud-din Ibn Arabi upto Mulla Sadruddin of Iran and Shah Waliullah of Delhi, all of them attempted to perform this formidable task of integration of different branches of knowledge successfully.

Hadrat Sultan Bahu in the beginning of this treatise followed the footsteps of the great Sufi masters of the past centuries, though he did all that guided by his own unerring intuition and just hinting at the important points.

First he refers to a *Hadith Qudsi*[12] which is the origin of Sufi Doctrine. He verifies it with metaphysical views of the philosophers. This is the mystical philosophy of *Wahdatul Wujud* known as pantheistic monism, Unity of Existence or ultimate Oneness of Being. It is the same system which was expounded and explained elaborately by Ibn Arabi and his school. After pointing out to the meeting point of these two ways of thinking and seeing, he proceeds further in the light of his own matchless spiritual vision. His terminology and compound words seem to be his own. Though he does not coin most of the terms himself, yet he uses them in his own way in his unique style. The symbols, metaphors, images, terms and compound concepts and expressions are fused in his distinctive diction in such a typical way that one needs to pause at every word to grasp the full meaning. Even then the meaning lies deep down in the letters and words. One often feels that these need to be deciphered. The whole text is charged with the spiritual inspiration that touches the soul and mind of the reader or the listener like a lightening.

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It is the Divine Self, Love (*Ishq*), he says, which brought forth so many forms to see Its own Beauty in them. Here the Seer and the Sight are one. The Lover and the Beloved are one. At this level there is no duality. Only One exists.

He discloses his own spiritual station and tells that he is qualified to transmit the knowledge about Faqr.

He resumes the exposition of Divine Self-manifestation with special reference to the ascertainment through his own singular vision about the seven spirits of *Sultanul Faqr*. Their manifestation and existence has been described in pre-eternity even before the elements of time and space, many thousand years preceding the creation of Adam. "In the Court of Magnificence, they remained as the Sea of Union without end." Their courage to face and confront the flashes of attraction has been astounding. They are the saints of saints, poles of spiritual poles. The attributes of these supreme beings have been enthusiastically related by him in the domain of Faqr (spiritual poverty). He has listed these attributes by using the same "scatter method" ___ using symbols, metaphors, Sufi terms, and even aphorisms by the Sufis, inspiring and inspired utterances like those of his own. Four of these Spirits have passed before him:

Hadrat Fatima, daughter of the Holy Prophet (peace be upon him);
Hadrat Hasan Basri;
Hadrat Shaikh Abdul Qadir Jilani;
Hadrat Shaikh Abdur - Razzaq.[13]

He claims on the basis of his own revelation that he is one of them, the fifth Sultanul Faqr. Two others have yet to come into the world.

These seven Faqara are perfect spiritual guides. They possess all the great qualities needed to direct the seekers of Truth and guide them on the path. Their *baraka* is limitless. Even after they have passed away, their overflowing blessings still continue to imbue the souls of disciples with the spiritual enlightenment.

Near to the end, through his spiritually inspired utterances, he observes that he has achieved the goal ___ Union with the Divine Unity. So much so that in his person: "He Himself is the speaker and Himself the word; He Himself is the writer and Himself the book; He Himself is the director and Himself the directed; He Himself is the lover and Himself the beloved."

He is the grand Murshid and this revealed treatise is a guide for all who suffer from reversion in spiritual progress or who are as yet striving on the path to achieve the progress as seekers of Truth. He claims that he has been commanded by the Prophet himself "to show the right path to all the mortals" ___ to guide humanity with the spiritual authority.

This revealed booklet has been claimed to be a perfect initiator for the disciples. But in the written form, it can only delineate the metaphysical beliefs which may serve as a useful and necessary perspective for the seeker of Truth. The knowledge has been provided. One can determine one's aim of life in the light of this superior doctrinal knowledge. So far it is appropriate to be called a complete guide-book for the wayfarer. But the disciple still needs a living spiritual director. In his own times Sultan Bahu himself could serve as

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an instructor. Now after his death though his spiritual power is always here around us, especially in the blissful atmosphere of his venerated mausoleum, to inspire the souls with feelings and longings to attain to the spiritual union with God, one still requires the guidance of a living Sufi teacher who may serve as an exemplar and adviser.

The upward journey will start from this world (*mulk*) and through the stages of manifestation will continue upto the extreme degree which is the Divine Essence (*Dhat*). There will be a practical course covered by the disciple to reach the goal. It is a life-long endeavour which will not interrupt the social and moral pursuits of the seeker. To the contrary his spiritual exercises and efforts shall bless him with values and qualities to lead a successful and wholesome life upon this earth.

The originality of the Treatise may be discerned in its style, diction and contents in the form of the beautific vision of gnosis revealed to the author. Some of the main points can significantly be observed even during the first reading:

i) Hadrat Sultan Bahu claims the whole treatise a Divine Revelation from the beginning to the end.

ii) The affirmation of pantheistic note in the Sufi system in the atmosphere hostile to the theory of Wahdatul Wujud due to the assertions of Wahdatul Shuhud by Shaikh Ahmed Sirhindi, the Mujaddid Alif Thani, is noteworthy.

iii) His vision about the manifestation and creation of seven Sultans of Faqr, he himself being one of them, is a revelation for the first time in the history of Sufism.

iv) His emphasis on Faqr, the state conducive to receive God's love and mercy as well as to become a channel to pass on the same to others is unparalleled.

v) The observation like that of Ibn Arabi that the gnosis is the highest aim of a Sufi shows that he deserves the title of Sultanul Arifin.

vi) His own achievement of the highest order as a Faqir is significant.

vii) The Treatise can be learnt by heart easily and repeated regularly as a *wird* ___ *wird* of gnosis, *wird* of power and blessing.

It must be pointed out here that in spite of his emphasis on the doctrine ___ Wahdatul Wujud ___ in the light of his own spiritual vision and revelation, he was not a *be-shara* (wayward) Sufi. He warns that the path, apart from Shara is *batil*[14] (false). He claims that *Shariat* is his guide and he received all the principles of exoteric and esoteric knowledge from Muhammad (Peace be upon him). He strictly followed the four stages of the path ___ *shariat* (the Revealed Law) *Tariqat* (spiritual way) *Haqiqat* (the Divine Truth) and *Marifat* (gnosis).

It should be remembered at the same time that his is not the way of asceticism. He begins with the ecstacy of love and ends with the absorption into the depths of Divine Love[16]

The text of this treatise was originally edited by me in 1984 and has since been published twice with translation and commentary in Urdu[17]. The same has been presented here and used for translation

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into English with fresh notes keeping in view the general outlook and intellectual aptitude of the readers of modern educated class here and elsewhere.

Ruhi (Khoord)

The next treatise with the same title but with the addition of one word "*Khoord*" (meaning 'small in size') is a recent discovery. Hadrat Sultan Bahu himself calls it an epistle and also names it "Ruhi". The dervish who copied the manuscript from somewhere remarks in the last paragraph: Here ends the Epistle Ruhi Khoord.

It has been related that Hadrat Sultan Bahu wrote one hundred and forty books in all. Most of them have probably been lost. A few of them may be found and brought out by the researchers in future. This treatise was delivered to me by a dervish a few years ago. I translated it into Urdu and it was published in 1991[18]. Now its text and translation into English is presented in this little volume.

Apparently it is the second of the series entitled Ruhi: Of the Spirit. The first pertains to the doctrine and the second concerns with the practice.

In Ruhi Khoord, the current of inspiration is not so strong. The style seems to be simple, persuasive and suggestive.

At the very outset the disciple is told that he should, under the guidance of *Murshid* (spiritual director), contemplate and attain to the eternal state enabling him to find himself before "the living presence of *Majlis-i-Muhammadi*". Then he may start the exercises of *dhikr*, called *Tasawwur-i-Ismi-Allah Dhat* (to imagine the name of Allah, the Essence). All the scriptures and revealed books are the *sharah*

(interpretation) of the Name "Allah". The Faqir who gives up the *dhikr* is reverted and suffers a fall from his spiritual station.

Hadrat Sultan Bahu leaves his discourse there. He seems to suggest that this path cannot be treaded without the guidance of a spiritual director ___ a perfect Gnostic.

There may be many other lessons but those will be taught by the Murshid. None can go any further without the guidance of Murshid.

Hadrat Sultan Bahu is a perfect Murshid. He is ready to provide guidance and "instruct the mortals in the name of God." The same force of inspiration which revealed to him the previous treatise "Ruhi" overtakes him and he unconsciously but spontaneously repeats the statement on the last page of the epistle as if in an ecstatic mood. It may be taken as a kind of announcement that as a Murshid his services are available to all "whether they are Muslims or infidels, fortunate or unfortunate, alive or dead." His wisdom is for all because it is traditional and sacred.

The treatise "Ruhi Khoord" ends exactly, and with the same words as the previous doctrinal work "Ruhi" ended. The Sultan-ul-Faqr v has said what he had to say. Now it is for the disciple or the student of Sufism to read, practice, take courage, go ahead and achieve what the Divine Providence has destined and decreed for him.

Syed Ahmad Saeed Hamadani

Naushera (Soon Valley)
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OF THE SPIRIT
(RUHI)

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بسم الله الرحمن الرحيم

In the name of Allah, the Beneficent, the Merciful.

Know (O seeker of Truth) may Allah, the most High, guide you in both the worlds, that (in the Divine saying):

Kunto " I was " means *Ha-Huwiyat* : "the Divine essence";

Kanzan "the Treasure " means *ya-Hut*" : the first manifestation calling "O He!";

Makhfiun "Hidden" means *La-Hut* : "the world of negation";

Fa-aradto "then I desired" means *malakut* : "the world of pure intelligence";

An-urafa "to become known " means *Jabarut* : "the world of power";

Fa-khalaqtul Khalq "So I created the world" means *Nasut* : "the world of body"

The Supreme Essence[3], Fountain - head of the eyes of the Reality of Divine Essence[4] ___ the Lord Love[5] ___ has embellished, above both the worlds, the Throne of Majesty in the Court of Magnificence. Thousands and endless caravans of reason were destroyed while trying to find out the nature of quiddity of His pure Being[6]. Glory be to Allah! He has manifested his perfect powers of Beauty and Splendour in the clear mirrors of thousands of objects created in the form of earthly elemental bodies and (thus) enjoys the sight of His Beautiful Countenance[7].

He plays the game of love by Himself. He is Himself the sight, Himself the seer, and Himself the sight; He is Himself the Love, Himself the lover and Himself the beloved[8]. If you remove the veil from yourself, you will find One whole Being[9]; all the duality you see is due to the squint in your eyes[10].

The author of this treatise[11] ___ continually at prayer in the sacred sanctuary of Majesty and Beauty[12], the attributes of Divine Essence of *Haqq*

(the Truth); absorbed in beholding the Absolute Being, the true point of Divine favour due to the effacement in the vision of the Presence of True God[13]; (swaying) in the cradle of "Glory be to me who enjoys the exalted rank[14]!"; placed in the seat of honour with the crown of knowledge of God[15], pertaining to His absolute Unity, on his head and the mantle[16] of purity and refinement, (as expressed in the saying) "Thou art I and I am Thou[17]," over his shoulder; honoured with the title of *Haqq*[18] by the *Haqq*[19]; mystery of the August He[20]; Faqir Bahu known as Awan, a resident of the suburbs of Qala-i-Shor; may Allah protect her from calamity and oppression___says a few words about the philosophy of *Faqr*, the station of the Essence of Being, (as Allah has said) "and My mercy encompasseth everything". He imparts the higher teaching in the form of commentary with its deepest and most distinct meaning.

Wherever the gnostic who has joined (Allah) opens his eyes, beholds nothing but His Countenance, and removes away all the traces of other as well as his own self from himself so that he becomes absolute with the Absolute.

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Know that when the light of *Ahad*[27] (One) desired to come out of the solitude of curtained canopy of *wahdat* (unity) and turned upon the multiplicity of objects[28], He demonstrated the splendour of His Beauty, greatly enhanced with purity. Both the worlds burnt over the candle of His Beauty like a moth;[29] and then concealing Himself under the veil of *Mim*,[30] took the form of *Ahmad*;[31] and with the passionate Will and Divine rapture, He stirred all over Himself[32] seven times and with that seven spirits of *Fuqara*___all serene, annihilated in Allah,[33] in permanent state with Allah,[34] absorbed in the vision of Divine Being, all kernel[35] without any crust____appeared on the Tree of the Mirror of Certainty,[36] seventy thousand years[37] before the birth of Adam[38] (peace be upon him) after having been submersed in the sea of Beauty. They saw nothing except the True Being from pre-eternity to post-eternity and never heard anything that pertained to the other than Allah.[39] In the court of Magnificence, they always remained as the sea of Union without end.[40] Sometimes their spirits strove for purity and sanctification, robed in the celestial bodies and sometimes they were a drop in the Ocean and sometimes an ocean in the Drop.[41] And they were graced with the mantle of (as expressed in the saying)

"When the Faqr is perfect, so He is Allah!"[42] They were granted "al-Faqr wants nothing from his Lord or from the other than He."[43] They are not aware of the birth of Adam and the Resurrection at all.[44] And they surpassed the status of all the *awliya* and *Ghaus* and *Qutb*.[45] You are justified if you call them God and it will also be true if you know them as the servants of God.[46] He knows who knows.[47]

They are stationed in the sanctuary of Excellence and they demanded nothing from the *Haqq* except *Haqq* and never cast even a glance at the vicious world and the luxuries of the Hereafter___Houris and palaces of Paradise.[48] Moses fell in amazement after having seen only a flash and the Mount of Sinai was rent asunder.[49] Though every moment, and in the twinkling of an eye, the flashes of attraction from the Lights of Being descended upon them seventy thousand times, yet they neither gasped nor they hesitated;[50] and they demanded: "Is there any more?" They are Sultans of al-Faqr and Princes of both the worlds.

One is the spirit of the Lady of the Resurrection.[5]
One is the spirit of Khwaja Hasan Basri.[52]

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One is the spirit of our shaikh___ reality of the truth, light of the Absolute, witnessed for being on Haqq ___ Hazrat Mehbub Subhani.[53]

One is the spirit of the Sultan of Divine Lights, mystery of the Eternal Being,[54] Hadrat Pir Abdur Razzaq son of Hadrat Pir Dastgir.

One is the fountain of the eyes of the Divine Being, Faqir Bahu, the mystery of mysteries of the Being "O He!".[55]

There are two spirits of other *awliya* __ Both the worlds owe stability as a token of their bliss.[56] Until these two spirits do not come out of the House of Unity to fly over the phenomenon of diversity, the Resurrection will not take place.

Their glance is entirely the light of Unity[57] and alchemy of power.[58] On whomsoever their wonderful light fell, they transformed him into the absolute light.[59] They never engaged the disciples in chanting of litanies and the external spiritual recitations.[60]

Know that after having removed all the veils, curtains and doorkeepers,[61] this Faqir ___ absolute

light[62] __ the author of this excellent book has been transformed into the essence of Essence of the Unity.[63] Glory be to Allah! The body of this slave (of Allah) remains just an insignificant partition in between through which He Himself has revealed thousands of subtle mysteries and fine wonders.[64] He Himself is the speaker and Himself the spoken word; He Himself is the writer and Himself the book; He Himself is the director and Himself the directed; He Himself is the lover and Himself the beloved.[65] If you consider it (the book) among the Signs[66] of Divine Providence, it will be true; and if you call it the Divine Revelation,[67] it will be commendable. God forbid! if you consider this fine Covenant,[68] the composition of this slave (of God). "It is the Truth!"[69] If a *Wali* who has united himself with Allah has fallen down due to reversion from the spiritual domain or the world of Divine Presence, endeavors to win the favour of God through it, this shall be the perfect spiritual guide to him.[70] If he did not seek the favour of God through it, he himself is to be blamed and if we do not reinstate him, the blame lies on us.[71] And if a seeker of the path of the Spiritual conduct has an access to it and holds it fast, I will make him a gnostic with an enlightened mind.[72]

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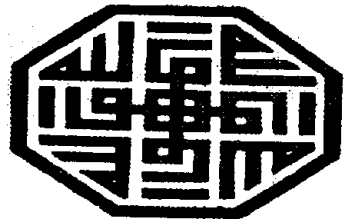
Whosoever is the seeker of Truth, I am at his service.
I shall take him along from the beginning to the end.
O seeker, come! O seeker, come! O seeker, come!
So that I convey you to God the very first day.[73]

Know that the author of this treatise[74] — the perfect gnostic of Qadiriya[75] (order) who is capable of every power and present at every station,[76] absorbed in the Divine Essence of the Absolute[77] — is pleased to say that when he was granted the exaltation by the eternal favour of the Truth of Truth[78] and commanded[79] by the most noble Prophet of effluent light (may peace be upon him) to show the right path to all the mortals whether they are Muslims or infidels, fortunate or unfortunate, alive or dead,[80] he with his tongue that scatters pearls, bestowed upon me the titles of "*Mustafa*, the second"[81] and "*Mujtaba* of the last phase."[82]

Bahu was allowed by the *Mustafa* to instruct the mortals in the name of God.
We were initiated by the *Mustafa* himself and the *Mujtaba* himself called us his son[83]; I am

(in spite of all that) the dust under the feet of Hussain and Hasan[84].
The knowledge of God has (therefore) been my company[85] since then.

At the halting place of *faqr*[86] it was decreed: "You are my lover." This Faqir humbly submitted that he did not have the ability of love for the Lord, all Powerful[87]. He was pleased to decree: "You are my beloved." Then I humbly kept quiet. The light of the ray of the Magnificent Lord immersed this slave (of Allah) like a mere atom in the oceans of absorption,[88] and commanded: "You are the essence of My Being and We are your essence. In fact you are Our reality, and a companion in the realm of knowledge[89], and in Him you have become the mystery of O He."[90]



OF THE SPIRIT (small)
(RUHI KHOORD)

بسم الله الرحمن الرحيم

In the name of Allah, the Beneficent, the Merciful.

Praise be to Allah, Lord of the worlds and the sequel is for those who keep their duty to Allah; and may peace and blessing be upon the Seal of the Prophets and intercessor for the sinners and upon all of his people, his companions, his housefolk and his *Walis*.[1]

After that the author of this uncompiled[2] book, Faqir Bahu son of Bazid alias *Awan*, resident of Qalai Shor, says a few words about the reflection[3] of Name of Allah, the Essence, containing so many blessings, (and communicates) subtleties and spiritual truths on many points according to the teachings of Quran and traditions of the Prophet (peace be upon him) as signs. This epistle is named *Ruhi* and is accorded the same title.

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A person who is eternally present in the *Majlisi Muhammadi*[4] (Peace be upon him and his people) he, thereunto needs not supererogatory prayers. It is because the absorption in *Tawhid* (unification) is the *fardh* and *Majlisi Muhammadi* (Peace be upon him and his people) is the *sunnah*.[5]

The person who has not as yet been relieved of offering *fardh* and *sunnah*, is not obliged to offer supererogatory prayers. Allah is sufficient; apart from Allah, all else is mere lust.

Anyone who keeps the Name of Allah persistently in sight, he is always under the gaze of Allah's mercy. Though the man who reflects upon the Name of Allah is externally involved in the deeds of inequity and wickedness, yet with the blessings of the Name of Allah his soul is purified. At the time of death he returns to God. He, the most High, has said:

"Truly Allah loveth those who turn unto Him, and loveth those who have a care for cleanliness".[6]

The Man who assiduously reflects upon the Name of Allah, the Essence, leaves the world with faith on his death. God forbid that he who reflects

upon Allah may commit a great or small sin; even then his end is excellent. It is because the Name of Allah overpowers the man of reflection and the man reflecting upon the Name of Allah reaches the Truth. Reflection upon the Name of Allah is the station of the learned *arif-i-billah*.[7] His carnal self is afflicted, his heart is awake and his spirit is ever inclined to see the Lord. And the sound of singing and dancing pleases him not. For the indisposed person does not like to hear any sound even if it comes out of the David's throat. Singing and jollity is the life for sensual self.

Remember the day when none would be your defender. Nothing would remain with you except your faith and deed. Allah is sufficient; apart from Allah, all else is mere lust.

Bahu! Nothing is better than saying "Allah!" even once. Allah is sufficient for you ___ Alive.[8] Sacrifice everything except Allah. Do you understand what reciting the Name of Allah means? Whereas, the Supreme Spirit after having made a beginning in the body of man, said: "*Ya-Allah*! *Ya-Allah*! *Ya-Allah*!" even after one is resurrected, he would not have acquired the extreme knowledge of the Name of

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Allah.[9] Each science and each scripture and each book as the Torah, the Gospel, the Psalms and the Holy Quran is the explanation of the Name of Allah, the Essence. Whatever all the prophets and the *awliya* read of exoteric and esoteric sciences, all it was to discover the intrinsic worth of the Name of Allah.[10] One reaches the stages of "*Fana-fillah*"[11] through the divinity, essence and knowledge of the Name of Allah. What science is superior to the Name of Allah and the Divinity?

Anybody who turns away from the Name of Allah and does not recite it and gives up the (remnemberance of the) Name of Allah and does not attend to it, dies with darkened heart due to this (negligence). The result: baseness and meanness of spirit.

Whatever you read, read from the Name of Allah,
The Name of Allah remains with you eternally.

Know that Faqir suffers reversion due to this (negligence).

Whosever is the seeker of Turth, I am at his service,[12]

I shall take him along from the beginning to the end.
O seeker, come! O seeker, come! O seeker, come!
So that I convey you to God the very first day.

Know that the author of this treatise __ the perfect gnostic of Qadiriya (order) who is capable of every power and present at every station, absorbed in the Divine Essence of the Absolute __ is pleased to say that when he was granted the exaltation by the eternal favour of the Truth of Truth and commanded by the most noble Prophet of effluent light (may peace be upon him) to show the right path to all the mortals whether they are Muslims or infidels, fortunate or unfortunate, alive or dead, he with his tongue that scatters pearls, bestowed upon me the titles of "*Mustafa*, the second" and "*Mujtaba* of the last phase."

Bahu was allowed by the *Mustafa* to instruct the mortals in the name of God.
We were initiated by *Mustafa* himself and the *Mujtaba* himself called us his son; I am (in

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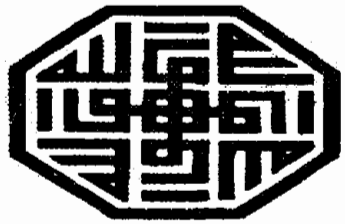
spite of all that) the dust under the feet of Hussain and Hasan.

The knowledge of God has (therefore) been my company since then.

At the halting place of *faqr* it was decreed: "You are my lover." This Faqir humbly submitted that he did not have the ability of love for the Lord, all Powerful. He was pleased to decree: "You are my beloved." Then I humbly kept quiet. The light of the ray of the Magnificent Lord immersed this slave (of Allah) like a mere atom in the oceans of absorption, and commanded: "You are the essence of My Being and We are your essence. In fact you are Our Reality, and a companion in the realm of knowledge, and in Him you have become the mystery of O He." (*Ya Hu*)



Notes

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Introduction

1. See Ahmad Ghazali, Wadi-e-Soon Sakesar, Feroze Sons, Lahore, 1993.

2. i) (born saint)

"And We gave him wisdom when a Child." (Quran 19:20)

ii) *Kalima Tayyiba*: The basic and most distinguished formula in Islamic esoteric tradition for *dhikr* (Invocation).

3. *al-bay'ah*: "The pact, in the spiritual order means the rite of initiation; in the temporal order, the investiture of a sovereign." (Titus Burckhardt, An Introduction to Sufi Doctrine: "Glossary of Arabic terms in the text", Lahore 1959).

See also Shah Waliullah, Anfas al-Arifeen, Lahore. His uncle Abur Reza described the details of his vision and told that Hadrat Ali becomes a medium in the Spiritual realm of bay'ah between the aspirant and the Prophet (peace be upon him). P.195

4. Manaqib-i-Sultani by Sultan Hamid, the fifth in the line of the saint's descendants. The only reliable book, originally written in Persian and its Urdu translation published by a publisher of Lahore, contains information about his life, that of his Sajjad Nashins and his Khulafa.

5. It seems that Hadrat Sultan Bahu wrote books, treatises and epistles which were copied by his *murids*. These books still require editing and correct translations.

6. Like other Sufi poets of Punjab, he wrote his famous "Abiyat" (verses) in Punjabi language. His language has sometimes been called Saraiki dialect.

7. *Doha* is a well-known form in Hindi, Urdu and Punjabi languages for expression of love, its longings and aspirations in poetry. This form was especially popular among the people of Soon Valley and Saraiki areas.

8. Referring to "the confusion of the psychic and spiritual domain", Rene Guenon remarks: In a sense it happens that westerners have for a very long time past no longer known how to distinguish the "soul" from the "spirit",.....(The Reign of Quantity, P.83 Suhail Academy, Lahore, 1983.)

Muhammad Asad has also pointed out that the term *Nafs* may be indefinite in meaning: "Out of many meanings attributable to the term Nafs ___ soul, spirit, mind, animate being, living entity, human being, person, self (in the sense of personal identity), human kind, life-essence, vital principle, and so forth ____" (The Message of the Quran, Gibralter, P.100)

9. *ar-Ruh* (the spirit) "Then He made him complete and breathed into him of His Spirit." (Quran, 32:9) "So when I have made him complete and breathed into him of My Spirit, fall down making obeisance to him." (Quran, 15:29)Trans. Marmaduke Pickthall.

"*ar-Ruh*: the spirit, in Sufism this word includes the following meanings:

1. The Divine, and therefore uncreated Spirit (ar-Ruh al-ilahi, also called ar-Ruh al-Qudus, the Holy Spirit):-
2. The Universal, created, Spirit (ar-Ruh al-kulli);

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3. The individual Spirit, or rather the Spirit polarised in relation to an individual;

4. The vital spirit, intermediate between soul and body" (Titus Burckhardt, An intorduction to Sufi Doctrine).

"Know that the spirits have the virtue of communicating life to all that they touch". (Fusus al-Hikam, trans. Titus Burckhardt, Suhail Academy, Lahore.)

Elsewhere Titus Burckhardt (Ibrahim Izzud Din) explains thus: "An-Nafs is the soul as opposed to the heart (*Al-qalb*). it signifies the ego-centric, passionate soul, accompanied by a possessive pronoun, the same word is translated as: myself, thyself, himself. *An-Nafs*, the passional Soul and seat of ego (Sanscrit *ahankara*) is opposed to the heart inasmuch as the latter is the organ of *ar-ruh*, the Spirit." (Letters of a Sufi Master, note 5, page2. Suhail Academy, Lahore, 1983.)

Cf. "One Sufi said: 'It is a light, fragrant breath (*ruh*) through which life subsists, while the soul (*Nafs*) is a hot wind (*rih*) through which the motions and desires exist." (The Doctrine of the Sufis. Translation of *al-Taarruf* by A.J.Arberry, P.57)

It is important to point out that Hadrat Shaikh al-Akbar Ibn Arabi speaks of the revelation of Fusus al-Hikam on his *qalb* but the title of this treatise, Ruhi, indicates that Hadrat Sultan Bahu describes the revelation upon his *ruh* (Spirit). It is why the treatise is so brief. M. Barkatullah Reza Farangi Mohalli in the intorduction of his translation of Fusus al-Hikam has observed that the revelation upon *ruh* is brief but it is detailed upon *qalb*.

"According to Sufism, what is generally referred to in religious terminology as the spirit (al-ruh) is a substance, with

physical characteristics, a subtle body (Jismi Latif). This substance, as conceived, is not considered to be eternal. It existed before the corporealization of man (Hujwiri, Revelation of the Veiled). After physical death, the substantial spirit continues to exist ..... the *ruh* is at times visible." (Idries Shah, The Sufis. P.447. Newyork, 1964)

Also see Hadrat Ibn al-Arabi's *Shajarat al-Kawn*, Trans. A. Jeffery P.49. Aziz Publishers Lahore. Hadrat Ali Hajwiri's Kashfal al-Mahjub: Discourse on the Spirit (Al-ruh) P. 261-64. Trans. A.R. Nicholson.

10. Intellect: "the pure and transcendant intellect." Rene Guenon, The Reign of Quantity, P.166.

Titus Burckhardt has noted: "What is these days usually called the intellect is really only the discursive faculty the very dynamism and agitation of which distinguishes it from the intellect proper which is in itself motionless being always direct and serene in operation." (An Intorduction to Sufi Doctrine, P.10.)

Frithjof Schuon also considers it "necessary to distinguish between rational thought, which is discursive and proceeds from the mental faculty alone, and intellective thought, which proceeds from intuition and pure intellect." Again: "the intellect is faculty which receives and not a power which produces; it does not 'create', it receives in a manner that is adequate and therefore effective."

"In principle the intellect knows everything because all possible knowledge is inscribed in its very substance, and it promises absolute certainty because its knowledge is a 'being' or a participation in being, and not merely a 'seeing'."

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See for further discussion of this topic with more quotations from the books by European Sufi scholars in "Of Intellect and Reason" by Shahzad Qaiser" P.205-12. Institute of Islamic Culture, Lahore, 1990.

11. "Modern Mystics and Sages" by Anne Banecraft, Preface, P. vii. Paladin Granada Publishing, London.

Cf. the questions raised in philosophy and their exposition, by Syed Zafar-ul-Hasan in "Philosophy, a Critique", published by the Institute of Islamic Culture Lahore, 1933. P.21

In fact these are the "eternal questions" which have occupied the mighty minds and souls in the history of human thought and faith. In the scriptures as ancient as the Upanishads we find such questions: "Who sends the wind to wander afar? Who first drives life to start on its journey? Who impells us to utter these words?" (Kena Upanishad)

Dr. Khalifa Abdul Hakim has very aptly observed in his remarkable book on Rumi: "Philosophy and mysticism at their highest pass into one another and coincide, though they follow different roads." (The Metaphysics of Rumi, P. 19. Institute of Islamic Culture, Lahore, 1977.)

12. "*hadith*: saying of the Prophet transmitted outside the Quran through a chain of known intermediaries. There are two kinds of *ahadith*: *hadith qudsi* (sacred sentence), a direct revelation, in which God speaks in the first person by the mouth of the Prophet, and *hadith nabawi* (prophetic sentence), and indirect revelation, in which the Prophet speaks as himself." (Titus Burckhardt, An Intorduction to Sufi Doctrine.)

13. i) Hadrat Fatima, daughter of the Holy Prophet, wife of Amir al-Momineen Hadrat Ali, mother of Imam Hasan and Imam

Hussain. Died at Medina at the age of 29 and buried there in the grave-yard of *Baqie al-Gharqad*.

ii) Hadrat Hasan of Basra ___ spiritual *khalifa* of Hadrat Ali.

iii) Hadrat Shaikh Abdul Qadir Jilani wellknown with the title of *Ghaus Azam* among the *Awliya* (Sufi saints).

iv) Shaikh Abdur Razzaq, one of the sons and *Sajjada Nashins* of Hadrat Shaikh Abdul Qadir.

14. He declares: I made the *sharia*, my guide,/
I got all the knowledge of Truth from Muhammad, (peace be upon him). Elsewhere he warns: "The path which is rejected by *Sharia*, is heretical." (*Kalidul-Tawhid Kalan*, Urdu Trans. P.7)

15. See *Ain al-Faqr*, chapter 5. edited and translated by Said Amir Khan Niazi. Published alongwith the Persian text by Anjumani Ghausia, Darbar Sultan Bahu, 1994.

16. Ibid.

17. Published by
i) Maktabai Nuri Risalat, Bhati Gate, Lahore, 1984.
ii) Hadrat Sultan Ghulam Dastgir Academy, Darbar Sultan Bahu (Jhang) Punjab, 1991.

That work was attempted on different plane. Then the commentary was written in the light of his own books and treatises. Now the present commentary has been taken up with the view to explain the Doctrine and Method with reference to the explanations and exposition of the past and present Sufi Masters and Scholars.

18. Hadrat Sultan Ghulam Dastgir Academy, Darbar Sultan Bahu, 1991.

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Of the Spirt
Ruhi

1. Divine saying (*hadith qudsi*). A *hadith qudsi* is the Divine saying other than the Quran ___ a tradition of the Prophet which alludes to Allah revealing some truth to him privately as well as directly. Also see Note 12., in the Introduction.

2. Hadrat Sultan Bahu suggests a point of agreement between the philosphers and the Sufis. The Sufis have come to believe in the truth expressed in the *hadith qudsi*: "I was a hidden treasure; I loved to be known and I created the world."

Their vision has encompassed the all-embracing Being alongwith its manifestations at different levels. The philosophers' rational thinking also enables them to discover the heirarchical structure of the Reality. Here Hadrat Sultan Bahu follows the theory of *Wahdat al-wujud* (Oneness of Being) of Hadrat Ibn Arabi, the Shaikh al-Akbar. But it must be remembered at the same time that his exposition and the style are unique and original in many respects. Moreover, at times he happens to be seeing more ahead and knowing much more than the "revelations" of Ibn Arabi. Although the Treatise Ruhi is much smaller than Hadrat Ibn Arabi's Fusus al-Hikam, yet it is a drop which contains the ocean of esoteric knowledge. One must study his other books also to understand the actual interpretation of the Doctrine that one finds in an abridged form in this treatise. A few years ago I had attempted the *Sharah* (commentary) in Urdu with this view. One can have a glimpse of the Sultan's broad and all-comprehending vision in Sufi spirituality if one reads the above-mentional commentary, too, alongwith the English translation and the notes. (See Note 17, in the Introduction)

It is pointed out that the reader must, however, keep in perspective all that the Sufis of the past ages and especially Ibn Arabi taught if he wants to grasp the full meaning of metaphysical doctrine put forth by Hadrat Sultan Bahu.

According to Hadrat Ibn Arabi the universe is self-manifestation of the One. Syed Hussain Nasr in one of his lectures has summarised the theory: "Ibn Arabi speaks of each spiritual order as *hadrah* or 'Divine Presence' because metaphysically speaking Being or Reality is none other than presence (*hadra)* or consciousness (*shuhud*). These presences include the Divine Ipseity itself (*Hahut*), the Divine Names and Qualities (*Lahut*), the archangelic world (*Jabarut*), the subtle and psychic world (*Malakut*) and the physical world (*mulk*). Each higher world contains the principles of that which lies below it and lacks nothing of the lower level of reality. That is why in God, one is separate from nothing." (Knowledge and the Sacred, P.199. Suhail Academy, Lahore, 1988).

Cf. the translation and explanation of terms by Titus Burckhardt rendered into English by Angela Culme-Seymour:
alhahut: the Essential nature of God; derived from the Divine Name *huwa* 'he', and formed by anology with the following terms, which we cite according to their heirarchical descendency:

al-hahut: the Divine Nature (Creator).
al-Jabarut: the power, the Divine Immensity, the informal world.
al-malakut the angelic reign, the spiritual world.
al-Nasut: human nature, especially the corporeal form of man.
(Fusus al-Hikam, Trans. Titus Burchhardt, P. 139)

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Elsewhere Hadrat Ibn Arabi calls these degrees of self-revelation of the One "*al-Maratib al-ilahiyya*" (the states of God-head):

Ahadiyya:	One reality
Wahidiyya:	One-ness
Wahdat:	Unity of Being
Alami Arwah:	World of Spirits
Alami Mithal:	World of analogies
Alami Ajsam:	World of bodies.

J.S. Trimingham seems to be more explicit in the exposition and explanation of the stages of Divine descent. With reference to *Ghawthiya* by Hadrat Shaikh Abdul Qadir Jilani, he expalins from Nasut to Lahut as he read about the same in the Manuals for practising Sufis in regard with their upward journey:

"*Alam an-Nasut*" is the 'world of humanity' perceived through the physical sense; the material phenomenal world, which Abu Hamid al-Ghazali (who adopts the terminology if not the substance) calls 'Alam *al-Mulk wa sh-shahada.*

"*Alam al-Malakut*" 'the world of sovereignty', is the invisible, spiritual, angelic world, that which is perceived through insight and the spiritual faculties. According to some it is the uncreated macrocosm.

"*Alam al-Jabrut*", 'the world of power', is the celestial world, that which is perceived through entering into and partaking of the divine nature. It is the world of the Divine Names and Qualities.

"*Alam al-Lahut*" is 'the world of the God-head', not percieved, since now the phenomenal world is absorbed into timeless unicity."

Preceding this explanation, the author has quoted from the *Ghawthiyya*: God says. "*Ya Ghawth al-azam*, every phase between *Nasut* and *malakut* is the *Sharia*; and every phase between *Malakut* and *Jabarut* is the *Tariqa*; and every phase between *Jabarut* and *Lahut* is *Haqiqa*." (The Sufi Orders in Islam. P.160. Oxford. 1971)

In the metaphysical system of the mystical thinkers, this heirarchy has been discussed from different angles in accordance with the topic. The description of these pluses of Divine manifestation can be found in the Vedanta philosophy, too.

Hadrat Sultan Bahu approves and confirms so far the philosophers come to conceive these metaphysical views through their faculty of reason. Next to that point, the rational thinking does not help. Then the Sufi removes the veils and only the traditional knowledge and his transcendental vision can lead him to the goal: the attainment of gnosis (*al-marifa*).

Also see S. Ikbal Ali Shah. Islamic Sufism. Lahore. (Chapters V, VI)

"Hast thou not seen how thy Lord hath spread the shade ___ and if He willed He could have made it still ___ then We have made the sun its pilot;

Then we withdraw it unto Us, a gradual withdrawal?" (Quran, 25:45,46)

3. *Dhat*: Absolute Essence. The Supreme Essence. Titus Burckhardt has noted, "adh-Dhat: the Essence, the quiddity. This expression is the feminine of *dhu* meaning 'possessor of'. The *dhat* of a being is the subject to which all its qualities (*sifat*) relate, these

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qualities differ as between themselves, but not in their being connected with the same subject." (An Intorduction to Sufi Doctrine).

"When one speaks of the one and single Essence of all the Divine Names and Qualities, one employs the term *adh-Dha*," (Titus Burckhardt, in a footnote of "The Wisdom of the Prophets", P. 8)

"The Divine Essence (*adh-Dhat*) means Absolute Being (*Wajud Mutlaq*). It is conditioned neither by non-determination nor by determination. It is absolutely transcendant and has not quality, nor delimitation. It is beyond all differentiation and distinction." (Of Intellect and Reason, by Shahzad Qaisar, P. 168, Institute of Islamic Culture, Lahore.)

4. (Fountain-head of the eyes of the Reality of Divine Essence) *Chashman* (eyes): Interiority and exteriority (*Zahir-o-batin*) or beauty and majesty (*jamal-o-jalal*).

Hadrat Ibn Arabi quotes one of the orthodox thinkers in a treatise: "Know that there are two eyes ___ the exoteric and esoteric.___ The exoteric relates to the sensed world and the esoteric to the other which is the angelic world."

Haqiqat (Reality): Reality of manifestation.
Ha: Manifestational aspect of the Divine Essence.
Hu wiyyat: "*al-Huwiyah*: word derived from the pronoun.
Huwa(He): the Divine Aseity or Ipseity, the Supreme 'self'.

"Unique Essence, the immutable 'self'" (Titus Burckhardt, An Intorduction to Sufi Doctrine, P. 148 and P. 36)

S. Ikbal Ali Shah explains: "It is as if the reality is *Dhat* from an internal point of view, and *sifat* from an external point; as if that

Dhat, circumscribed within circle after circle, shows itself as *sifat*." (Islamic Sufism, Lahore, P. 156)

5. (the Lord Love): Love is the Divine Reality, active and creating. Hadrat Shah Waliullah heard his Sufi uncle Abur Reza saying that in Sufi terminology the Reality of Realities is also called Love "Ishq". (*Anfas al-Arifeen*, P. 230 Almaarif, Lahore, 1394 A.H.)

Cf. "In Ibnal Arabi's metaphysics e.g., the One regarded as the all-embracing Being ___ the ultimate ground of all existence. In the ethics it is identified with all the active and all-willing Principle. In his religion it is the all-worshipped Deity. In his mysticism it is the all pervading Consciousness. And now in his Aesthetics Ibnul Arabi regards the same Reality as the all-pervading Love and Beauty." (A.E. Affifi, Mystical Philosophy of Muhyed Din Ibnul Arabi, P. 171,172.)

Again: "Before any form of modalisation, the One, in His supreme 'isolation' and simplicity, loved Himslef for and in Himself, and loved to be known and to be manifested. This was the cause of creation." (Ibid)

See Dr. Khalifa Abdul Hakim, The Metaphysics of Rumi, Chapter V, "Love". He has quoted Rumi: "If there had not been Love, how should there have been existence?" and "Had it not been for pure Love's sake, how should I have bestowed an existence on the heavens?"

Cf. "To a Sufi, God and Love are mutually convertible terms each implying the other; and both are compromised in his definition of Existence." (Sir Ahmad Hussain, The Philosophy of Faqirs, P. 31, Lahore, 1940.)

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See Mir Waliud Din. Ramooz-e-Ishq chapter IV. Progressive Books. Lahore 1979.

Also R.A. Nicholson. The Mystics of Islam. Chapter IV: "Divine Love."

6. (Thousands and endless caravans of reason were destroyed)

i) M. Abdul Majid in his "*Tafsir-i-Majidi*" while commenting on the phrase "stumbling to and fro" in the Quranic Verse 2:15 remarks that it refers to the speculative philosophies, fruitless theories and ideologies of those who are deprived of religious consciousness. They cannot see the Reality.

ii) Ibn Ata said, "The intellect is an instrument of servanthood, not a means of approaching Lord ship." "Another said: "The intellect goes about creation (*kawn*) but when it beholds the creator (*mukawwan*) it dissolves". (*Kitab al-Tarrurf*. Trans. A.J. Arberry, P. 51) Here intellect is synonyme of reason, the discursive faculty.

iii) Hadrat Ibn Arabi: "How can reason know through observation and argument inasmuch as they are dependant on the sense or immediate evidence or on experience while God cannot be known through these principles on which reason depends for its inference ..... How can a man of reason claim that he knows God through inference." (*Futuhat* I. Trans. S.Q.A Hussaini. The Pantheistic Monism of Ibn al-Arabi, Lahore, 1 970)

iv) Dr. Khalifa Abdul Hakim explains the view of Maulana: "He (Rumi) does not believe in the knowability of the ground of Being through Theoratical Reason. The categories of understanding (*khirad*) or what he calls the Particular Reason (*aqlu juzvi*) from their very

nature cannot comprehend the Unitary Essence of Existence (The Metaphysics of Rumi. P. 48)

v) Even a contemplative Sufi cannot go further than *wahdat*: "Man can contemplate as *itibarat* (*wahdat*) but cannot pierce further. A screen always hides his view." (Islamic Sufism, P 129)

vi) Hadrat Shah Waliullah also confirms that so far the *Tajalli-e-Azam* (Great manifestation), the lights and reflection emanating from It are concerned, even the mystics and the theologians cannot understand. More realities are known to Allah better. (*Altaf al-Quds*, Urdu Trans. S. Farooq Qadiri, P. 104. Almaarif, Lahore, 1975.)

Muhammad Asad commenting upon the verse 53:10, remarks: "In its deeper sense the above phrase implies that even to his chosen prophets, God does not entirely unveil the ultimate mysteries of existence, of life and death, of the purpose for which he has created the universe or the nature of the universe itself. (The Message of the Quran, P.813)

In Philosophy, they are fond of discussing the problem of verification of religious experience in this respect. For this, see Dr. muhammad Maruf, Iqbal's philosophy of Religion. Chapters 3 and 5. Islamic Book Service Lahore 1977. Also see A. Rahim, Metaphysics and Verifications, in "Thirteenth session, Pakistan Philosophical Congress", Karachi, May 1966.

7. (He has manifested His perfect powers of Being and Splendour in the clear Mirrors of thousands of objects created in the form of earthly elemental bodies and [thus] enjoys the sight of His Beautiful Countenance.)

Cf. the Naqshbandi Sufi S. Ikabal Ali Shah, in Islamic Sufism. "The theory of Immanence (Shuhudiyya School) declares that

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God is every-where present. The observer is one and the mirrors are multitudinous. The multiplicity of mirrors does not effect the one-ness of reflection in the numerous mirrors. He is present in His reflections in all mirrors." P. 122

Cf. "The pantheistic Ibnul Arabi explains the mystery of creation by saying that it was but to the essential love of the One to be known and to be manifested, that God revealed Himself in the terms of the Phenomenal world. This eternal love of the One to behold His own Beauty and Perfections manifested in forms, and above all things to be known to Himself in and through Himself, found, Ibnul Arabi says, its completest realisation in the Perfect Man, who alone knows Him, and manifests His Attributes perfectly." (A.E. Affifi, The Mystical Philosophy, P. 82)

8. (He is Himself the seer, Himself the sight and Himself the seen; He is Himself the love, Himself the lover, and Himself the beloved.)

Cf. "..... None grasps Him save He Himself. None Knows Him but He Himself ..... He knows Himself by Himself ..... Other-than-He cannot grasp Him. His impenetrable veil is His own Oneness. Other-than-He does not cloak Him. His veil is His very existence. He is veiled by His oneness in a manner that cannot be explained. Other-than-He does not see Him; whether prophet, envoy or perfected saint or angel near unto Him. His prophet is He Himself. His envoy is He. His message is He. His word is He. He has sent word of His ipseity by Himself, from Himself to Himself, without intermediary or causality other than Himself ..... Other-than-He has no existence and so cannot bring itself to naught ..." (Hadrat Ibnul Arabi in *Risalat al-Ahdiyah* quoted by T.Burckhardt in the Introduction to Sufi Doctrine, P. 23)

"The knower, the known and knowledge are one in the stage of *Dhat* like the painter, the picture, and his knowledge are one in the *Dhat* of the person who paints." (S. Ikbal Ali Shah, Islamic Sufism, P. 159).

See R.A. Nicholson, The Mystics of Islam. A quotation from Jami, P. 80.

9. (One whole Being). Again see Ikbal Ali Shah, Islamic Sufism: "In manifesting Himself through his own ideas (Ayan) the *Dhat* of the Creator becomes known as the *Dhat* of the created. In the non-manifest state there is one *Dhat*; but in manifestation it is known as the incalculably immense number of *Dhats* of the created" P. 160.

Cf. Hadrat Ibn Arabi: "There is nothing in existence except God. Abul Atahiyah said, 'To show that God is only One/In every-thing there is a sign.' There are no two things, and no distinction can be made." (Futuhat II, 54. Trans. S.A.Q. Hussaini.)

"All that thou dost perceive is but the Being of God in the permanent essences of possibilities; so that the ipseity (*huwiyat*) (of that which thou seest) is God, it is He who is their Being, and in so much as there is a difference of forms, they are the essence of the possibilities ....." (Fusus al-Hikam, Trans. T.Burckhardt, P. 63)

10. (All the duality you see is due to the squint in your eyes.)

dui (duality, dualism): "As it is one of the linguistic errors which are of common occurance and are not without serious inconvenience, it may be useful to state clearly here that 'duality' and 'dualism' are two quite different things; dualism (of which the Cartesian conception of 'spirit' and 'matter' is among the best known example) properly consists in regarding a duality as irreducible and in

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taking account of nothing beyond it, thereby denying the common principle from which the two terms of the duality really proceed by 'polarisation'." (Rene Guenon, the Reign of Quanlity, P. 354)

See Khalifa Abdul Hakim, The Metaphysics of Rumi: "Seeing duality where only one exists is generally mentioned as a squint in the eye. The eye with a squint is a popular metaphor amongst the Monists to describe the illusary nature of duality." P. 14)

Rumi also uses the same metaphor: "In the words of Rumi 'There is a squint in the eyes of the intellect' It sees double that which in reality is one It is intellectual analysis that splits reality into two which it does not know afterwards how to bind again." P. 51.

11 Hadrat Sultan Bahu claims here to be the author of this treatise but in one of the next paragraphs he warns: "God forbid! if you consider this fine Covenant, the composition of this slave (of God)." The paradox can be resolved only if the present work is considered to be "traditional" and "sacred" S.H Nasr explains the meaning of the terms. "The sacred resides in the nature of reality itself, and normal humanity has a sense for the sacred just as it has for reality which one distinguishes from the unreal."

"The sacred as such is the source of Tradition and what is traditional is inseparable from the sacred." (Knowledge and the Sacred, by S.H. Nasr, Suhail Academy Lahore, 1988, P. 75,76.)

12 *Jalal-o-Jamal* (Majesty and Beauty) *Jalal*: God's attributes of Might and Supremacy. "The Divine rigour". *Jamal*: The irradiation (tajalli) of God's Grace and Mercy.

See S.M. Abdus Samad, *Istilahat-e-Sufiyah*, P. 39 Makka Books Lahore. And S.M. Zauqi, Sirri Dilbaran, P.126, Karachi, 1400 A.H.

Also see S. Ikbal Ali Shah, Islamic Sufism, P. 160: "It was said that the attributes were, in the first place, either *jalali* (majestic) or *jamali* (beautiful); that when *jalali* attributes appear all manifestations recede into nothingness, and when *jamali* attributes are in evidence, the beautiful world comes into being The first is *tanzih* (getting rid of phenomenon) and the second is *tashbih* (assuming of the same)."

The spiritual station (*maqam*) of Hadrat Sultan Bahu can be clearly perceived in the light of this remark by Shaikh Hujwiri: "Whoever knows God knows by one of His attributes, and the most elect of His attributes are of three kinds: those connected with the beauty (*jamal*) and with His majesty (*jalal*) and with his perfection(*kamal*)." *Kashf al-Mahjub*, Trans. R.A. Nicholson, P. 288.

13. (the true point of Divine favour) A spiritual station of the perfect man

Cf. "The essence of the Perfect Man is a mode of the Universal Spirit. His body is a mode of the Universal Body (*al-Arsh*). His knowledge is a copy or a reflection of the divine knowledge ....." (A.E. Affifi, P. 82)

(beholding): "The *Dhat* as it were, descends into its own knowledge. The limitation of the *Dhat* in knowledge involves the idea of Existence. Its realization of itself is "I" (*Nur*). Drawing on itself it becomes aware of its potentialities (*shuyu-nat*): this is *shuhud*." (Islamic Sufism, P. 136)

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Shaikh Ahmad Sirhindi, *Mujaddid Alif Thani* warns that the Sufis who have not attained to the station of *Shuhudi Dhati* (Divine beholding) cannot undrstand its meaning. (Letters: Vol. I, L. 38)

Elsewhere he observes that *shuhudi Haqq* (beholding the Truth) cannot be attained without *fanai mutlaq* (complete extinction). Letters: Vol. I, L.113.

14. (Glory be to Me who enjoys the exalted rank. It has also be translated thus: "Glory to Me! How great is My Majesty.")

Hadrat Bayazid Bestami uttered these words in an ecstatic mood. During his spiritual ascension when he reached *Malakut*, he stayed there "till the apparent and hidden aspects of I-ness vanished. A door was opened into the darkness of my heart and I got an eloquent tongue to express *tawhid* and *tajrid*. Now my tongue came from God, my heart felt effulgent of His light, and my eyes reflected His creativity. I spoke through Him and talked through His power. As I lived through Him, I became eternal and immortal. When I reached this stage, my gestures and my worship became eternal; my tongue became the tongue of unity (*tawhid*) and my soul the soul of abstraction (*tajrid*). It is He who moves my tongue and my role is only that of an interpreter: talker in reality is He, and not I."

Hadrat Sultan Bahu applies this state to that of his own because he himself passed the stage and as he elaborately explains elsewhere, he surpassed Bayazid Bestami until he reached the highest station of *Faqr*. (Sultan Bahu, Ain al-faqr, edited and translated into Urdu by Said Amir Niazi P. 436. Darbar Sultan Bahu, Jhang, 1994.)

15. It means inner knowledge. "al-marifa: knowledge, gnosis; *al-marifa* (knowledge) *al-mahabba* (love) and *al-makhafah*

(fear) make up the Sufi triad of motives or qualities which lead towards God." (Titus Burckhardt)

F. Schuon understands "gnosis" as the supra-rational, and thus purely intellective, knowledge of metacosmic realities." (Understanding Islam, P. 115. Mandala Books, 1981). See R.A. Nicholson, The Mystics of Islam chapter III, "The Gnosis."

"Muhammad b. Fadl al-Balkhi says: 'Knowledge is of three kinds ___ from God, with God, and of God.'" Shaikh Ali bin Usman Hujwiri comments: "that knowledge of God is the science Gnosis (*Ilmi-marifat*), whereby He is known to all His prophets and saints. It cannot be acquired by ordinary means, but is the result of Divine guidance and information." (Kashf al-Mahjub, Trans. R.A. Nicholson, P. 16 Islamic Book Foundation, Lahore, 1976.)

One cannot gain *marifat* by rational faculty alone. Ibn Arabi explains: "If he tries to know things through his faculties, he cannot know them. He should try to obey God more until God becomes his hearing, sight and all other faculties, and he knows all affairs through God. When it is established that one should follow something to know God, it is better to follow God Himself. If you know God through God and know all the affairs through Him, you shall have no ignorance, no suspense, no wavering, no doubt ... " (Futuhat II, Trans. S.A.Q. Hussaini)

A.E. Affifi comments: "Ibnul Arabi emphasises the importance of 'gnosis' to such an extent that he makes it the sole distinction between the people of heaven and those of Hell ..... The Gnostics alone will be in immediate contact with Him, and this will constitute the highest and most intellectual happiness in Heaven." (The Mystical Philosophy, P. 168)

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R.A. Nicholson after quoting a few well-renowned Sufis remarks: "..... it is an immediate experience in which the intellect (reason) has no share, an ecstatic contemplation of God by the divinely illuminated heart. Moreover, it involves the effacement of the individual self and the substitution of divine qualities for human, yet all this is the act of God." (The Idea of Personality in Sufism, P. 13)

Abu Bakr al-Kalabadhi quotes a Sufi who said, "God has made knowledge free to all believers, but gnosis He has reserved for his saints." (Trans. Arberry, P. 56)

Commenting upon Quranic Verse: "Where-upon every wise command is made clear." (44:51), Muhammad Asad observes: "The meaning is that the revelation of Quran, symbolized by that "blessed night" of its beginning, provides man with a standard whereby to discern between good and evil, or between all that leads to Spiritual growth through an ever-deepening realization (*marifah*) of God's existance, on the one hand, and all that results in spiritual blindness and self-destruction, on the other." (The Message of the Quran, P. 760)

16. (a cloak or mantle worn by dervishes) In Sufi terminology it means the manifestation of the attributes of *Haqq* (the Truth) in the *salik* (way-farer). (Shah Muhammad Zauqi, Sirri Dilbaran, P. 178)

17. (Thou art I and I am thou.) In his book Ain al-Faqr, Hadrat Sultan Bahu has quoted it as *hadith qudsi* with these words: "Oh Muhammad! Thou art I and I am thou" This saying signifies one of the spritiual states like that one expressed by the saint of Bestam i.e. "the effacement of the individual self and the substitution of divine qualities for human."

Hallaj exclaims in one of his poems: "The Spirit is mingled in my spirit even as wine is mingled with pure water.

When any thing touches Thee, it touches me. Lo, in every case Thou art I."

And again: "I am He whom I love, and He whom I love is I: We are the spirits dwelling in one body.

If thou seest me, thou seest Him,

And if thou seest Him, thou seest us both." (R.A. Nicholson, The Mystics of Islam, P. 151)

18,19. (honoured with the title of *Haqq* by the *Haqq*.)

"*al-Haqq*: Truth or Reality; in Sufism designates the Divinity as distinguished from the creature (*al-khalq*) (Titus Burckhardt) "Allah is called *Haqq* because He is Present, Absolute Being which is infinite." (Sirri Dilbaran, P. 144).

Massignon renders "*Anal Haqq*" into "I am the Creative Truth." Hadrat Sultan Bahu means to say that *Haqq* (Allah) has called him *Haqq* ___ "the Creative Truth." Yet Hadrat Sultan Bahu never exclaimed: *Anal Haqq*. But he was *Haqq* in accordance with the term explained by R.A. Nicholson:

"He who has attained to this station (*baqa billah*) journeys in the Real, by the Real, to the Real, and then is a reality (*haqq*)." (The Mystics of Islam, P. 146) See Note: 78.

20. (mystery of the August He): self-realised *faqir*. *Sirr* usually means "Concealment of feeling of love." (R.A. Nicholson).

Hadrat Shah Waliullah says that in his opinion *Sirr* means the intellect that has sublimated itself and has seen the vision of great

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manifestation (*Tajallie Azam*). Hadrat Sultan Bahu calls it awakened intellect (*Aqle Bedar*). In the opening sentence of his book having the same title *Aqle Bedar*, Hadrat Sultan Bahu discloses his spiritual station by indicating his absorption and effacement in *Hu* (He). In one of his Punjabi Abiyat he elaborates:

"When the essence is mingled with the Essence, then you may call yourself Bahu."

Bahu as written in Persian literally means *Ba* (with) *Hu* (He) i.e., the man who lives with He.

21. (an Alvid) Hadrat Sultan Bahu belonged to Awan tribe, one of the branches of descendants of Hadrat Ali, the cousin of the Prophet and the fourth caliph. Awans are distinguished from the *Syeds* or *Sharifs* who are the Fatimids ___ the progeny of Hasan and Hussain who were the sons of **Fatima**, the wife of **Ali** and daughter of **Muhammad** (peace be upon him). Awans are the Alvids, the progeny of Hadrat Ali's sons from other wives whom he married after the death of Hadrat Fatima.

One of the clan of Alvids who somehow or other came to be called Awans migrated at first from Arabia, then from Afghanistan and settled in the Soon Valley. Hadrat Sultan Bahu's ancestors belonged to this clan. When his father was settled in his *Jagir* in Qalai Shor, his family came to be known as Awan in the vicinity of the area. That is why Hadrat Sultan Bahu almost always writes in the intorductory paragraphs of his books, "*urf Awan*" which simply means : Faqir Bahu known as Awan.

See S. Ahmad Saeed Hamadani, Hadrat Sultan Bahu: Hayat-o-Talimat, Sultan Bahu Academy Lahore, 1987.

22. (spiritual poverty) *Faqr* is the pivotol point of Hadrat Sultan Bahu's teachings. It is the matrix of his *marifat*. It is the doctrine, the method and the goal in his spiritual system. It covers all the spiritual, ethical, educational and social aspects of his metaphysics as revealed to him.

See: i) *Kashf al-Mahjub*, chapter II and page 58-51.
ii) Dr. Javad Noor Bakhsh, Spiritual Poverty in Sufism, P. 3-38, London, 1984.
iii) S. Ikbal Ali Shah, Islamic Sufism, chapter IX.
iv) S. Ahmad S. Hamadani, Ahwal-o-Maqamati Hadrat Sultan Bahu, al-Maarif, Lahore, 1981.

23. (The station of the Essence of Being) *Faqr* is not just the path, the author points out, it is the realisation of man in the Supreme Self. This is the highest achievement that a Sufi wayfarer can aspire for. It can, however, be bestowed upon the Sufi only by the Grace and Mercy of the Almighty Allah.

"He hath prescribed for Himself mercy", (Quran, 6:12)

24. (the deepest and the most distinct meaning; meaning of the meaning).

i) "*al-Mana*: the meaning, the signification, spiritual perception". (Titus Burckhardt)

For the student of philosophy and religion to know the meaning of a word or a term is important so that the "nature of definition" and "nature of concept" may be properly understood to avoid the ambiguity.

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See Dr. Intisarul Haque, Philosophy of Religion, chapter II, Feroze Sons, Lahore, 1991.

ii) (higher teaching)

"The root of knowledge is the Absolute, Immutable, Infinite, Invisible, Sacred, Universal, Supreme, Substance, by whatever name one designates. All knowledge begins with the Absolute. It is, in a certain way, the pre-foundation of knowledge ..... Nasr expresses the essence of the idea in these emphatic words: ..... 'the root and essence of knowledge is the knowledge of that reality which is the Supreme Substance, the Sacred as such, compared to which all levels of existence and all forms of the manifold are but accidents'." (Shahzad Qaisar, Of Intellect and Reason, P. 201)

25. (beholds nothing but His Countenance)

i) Sufis differentiate between *Alim* and *Arif*. "One, then, who knows the meaning and reality of a thing (in Sufi practice and feeling and at the same time how to express it) they call *arif* (gnostic) and one who knows merely the verbal expression and keeps it in his memory without keeping the spiritual reality they call *alim*. (Kashf al-Mahjub, trans. R.A. Nicholson, P. 382).

The gnostics are superior to the people of Paradise like the ascetics (*zuhad*) and mere worshippers (*ibad*) and even the lovers (*ushaq*). (Shah Muhammad Wajihad-Din, the Sharah of al-Kahf wal-Raqim of al-Jili, P. 401: Al-kitab, Lahore 1977)

ii) Hadrat Ibn Arabi's view: "The whole is for God and by God; rather it is God." (Fass Nuhi) "Whatever you comprehend is God: God is essence of the possibles. In His absolute capacity He is existence and with reference to the difference of forms in existence, He

is the essence of the possible." (Fass Yusufi) Trans. S.A.Q. Hussaini P. 177.

Sirdar Ikbal Ali Shah quotes a *Hadith*: "When it was announced that the Prophet (peace be upon him) had departed this life: the people gathered togather at Saqifa-bani-Sad, and went up to Ali, his cousin and son-in-law (husband of the beloved daughter Fatima) and said, 'What is your vision of God?' He said, 'I do not see *shay*, but I see only God .....' (Islamic Sufism, P. 208.)

al-Kalabadhi quotes Muhammad Ibn Wasi who said, "I never saw a single thing, without seeing God in it." He continues: Another Sufi said, "I never saw a single thing without seeing God before it." (Trans. Arberry, P. 53)

26. (He becomes absolute with the Absolute.)

S.H. Nasr writes about the origin of sacred knowledge. "Sacred knowledge issuing from the One is able to penetrate into various worlds of multiplicity which have also issued from the One and to find therein not a negation of its own point of departure, of its own traditional foundations, but the affirmation of the transcendant Truth which shines through and across the different universes of sacred form that this Truth has created." (Knowledge and the Sacred, P. 303).

Nasr concludes one of his lectures with these words: "Through the sacred knowledge man becomes aware of the purpose for which he was created and gains the illimitable spiritual freedom which alone is worthy of man if only he were to realize who he is." (Ibid. P.328)

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27,28. (..... the light of *Ahad* (One) desired to come out of the solitude of curtained canopy of *wahdat* (unity) and turned upon the numerous objects)

Light of *Ahad*: see the article "Concept of agent in Muslim philosophy", P. 89, by Prof Mohsen Jahangiri published in the Pakistan Philosophical Journal, Lahore 1978. According to him in Divine Philosophy the agent "is a creator, a giver of existence." After discussing various categories of agent, the writer concludes that "Truth is an agent-by-manifestation". "..... we must, therefore accept God as an agent-by-self-manifestation."

Sufi thinkers and among them especially Ibn Arabi has used so many terms for the stages of selfrevelation of God. Hadrat Sultan Bahu briefly points out to the level when the light was manifested out of the state of Oneness. This light was the Universal Reason.

"*Wahdat* is the dawning of Self on Self". It is "the reality of Muhammad; and the world is manifestation of that reality. It is said that realities of souls and bodies of the world are details of the reality of the soul and body of Muhammad." (S. Ikbal Ali Shah, Islamic Sufism, p. 130).

R.A. Nicholson has also explained, after studying the view through his own angle: "Thus Muhammad is called the Light of God, he is said to have existed before the creation of the world, he is adored as the source of all life, actual and possible, he is the perfect Man in who all the divine attributes are manifested, ... (The Mystics of Islam, P. 83)

Also see Hafiz M. Barkatullah, Intorduction to the Fusus Al-Hikam, chapter ix.

In Rig veda, the religious scripture of one of the oldest traditions, it has been stated thus: "Darkness was hidden in darkness. The all was fluid and formless. Therein, in the void, by the fire of fervour arose the ONE."

29. Nothing exists except the Absolute Beauty. Other than that is *adam* (nothingness). *Adam* is the world of *ayani thabita* (Divine Ideas) which exists only in the Divine knowledge. God became conscious through them and the creative activity proceeded.

30. *Mim*: This term has been used by various poets in Persian and Urdu poetry. (See Syed Ahmad S. Hamadani, Sharahi Risala Ruhi, P. 97-99.) At the head of heirarchy in Sufi metaphysics stands Muhammad (peace be upon him). Spirit of Muhammad (peace be upon him) is the first reality ___ "the active Principle in all revelation and inspiration". Moreover, in Ibn Arabi's system that is often followed by Hadrat Sultan Bahu, it is the Reality (*haqiqa*) of Muhammad which is the active in all divine and esoteric knowledge".

See Shah Muhammad Zauqi, Sirri Dilbaran: "There is difference only of *Mim* (m) between *Ahad* and *Ahmad*. *Ahad* is the name of Absolute Essence and was converted into *Ahmad* with *Mim* (m) which is the first determination (*Tayyuni Awal*) and the real manifestation of *Ahad*. It may be said that Mim (m) of *Ahmad* is a symbol of the circle of existants which are all in turn the parts (*ajza*) of the Reality of Muhammad." (P. 310)

31. (took the form of Ahmad): The same spirit of Muhammad or Reality of Muhammad (peace be upon him). There is a famous *Hadith* oftquoted by the Sufis: "I was a prophet whilst Adam was still between the water and clay."

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Thus describes Abdul Karim al-Jili in a verse: "Allah is sufficient for me; Ahmad is boundless! we have received Furqan in his praise." (Ensane Kamil, translated into Urdu by Fazal Meeran. P. 343. Nafis Academy, Karachi, 1967)

There may pursue a long discourse if the comments and explanations of all the Sufi thinkers are quoted here. The remarks of R.A. Nicholson may suffice to sum up the discussion: "Muhammad that is, the essential idea (*haqiqat*) of Muhammad as opposed to earthly manifestation, is regarded, firstly, as the centre and animating principle of the whole created universe, the spirit and life of all things, and secondly as the Mediator of Divine grace, the channel through which God imparts knowledge of Him-self to his worshippers and endows them with every spiritual gift." (The Idea of Personality in Sufism, P. 81)

J.S. Trimingham explains with reference to the histroical development of this idea in Sufism: "He (Ibn al-Arabi) developed more fully the doctrine of the pre-existance of Muhammad before creation. This is the doctrine of *Al-Nur al-Muhammadi*, the Muhammadan Light, the image of God in its primary entity, the divine consciousness, the pre-creation, light from which every thing was created. It is called *al-Haqiqat al-Muhammadiyya*, that is cosmic Muhammad in his absolute reality." (The Sufi Orders in Islam, P. 161)

32. This Divine stirring is the movement of creative activity. This happened in eternity when space and time had not come into existence. In the words of Ibn Arabi, "Time is for the temporal and eternity is for the eternal."

33,34. (pure, serene) According to a Shaikh *Safa* is "a gift from God." (Kashf al-Mahjub) *fana* (annihilated in Allah); "*al-fana*:

extinction, evanescence: in Sufism designates extinction of individual limitations in the state of Union with God. The opposite is *al-baqa*, subsistance. (Titus Burckhardt)

Imam Kalabadhi says: "Passing away is a state in which all passions pass away, so that, the mystic experiences no feelings towards anything whatsoever, and loses all sense of discrimination: he has passed away from all things, and is wholly absorbed with that through which he has passed away." (Trans. Arberry, P. 131)

baqa: (in permanent state with Allah): "subsistence, duration; in Sufism designates the spiritual state of subsistence beyond all form, that is, the state of reintegration in the spirit or even in pure Being; also means the Divine Eternity." (Titus Burckhardt)

Imam Kalabadhi: "Persistence, which follows passing away, means that the mystic passes away what belongs to himself, and persists through what is God's." (Trans. Arberry, P. 132)

A. Reza Arasteh explains the views of the Sufi poet Rumi: "..... he (Rumi) defined the machanism of Sufism in terms of *fana* (disintegration of the negatives), and *baqa* (reintegration into the positive waves of life)..... *Fana*, in other words, means liberation from the phenomenal self, and *baqa* is the manifestation of natural life. Again, Rumi beautifully captures this mood: 'Oh, happy is the man who was freed from himself and united with the existence of the living One." (Growth to Selfhood, P. 51, London.)

Also see,

i) The Mystical Philosphy of Muhyed Din Ibnul Arabi, P. 137-47.

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ii) R.A. Nicholson, The mystics of Islam chapter VI, The Unitive State."

iii) R.A. Nicholson, the Idea of Prsonality, P. 26.

iv) S. Ikbal Ali Shah, Islamic Sufism, P. 205-7.

v) Shahzad Qaisar, of Intellect and Reason, P. 153.

For a practising Sufi, Shaikh Ahmad Sirhindi remarks: "*Baqa* is in accordance with the degree of *fana*." (Letters, Vol. I, L. 6)

"Is he who was dead and We have raised him unto life, and set for him a light wherein he walketh among men, as him whose similitude is in utter darkness whence he cannot emerge?" (Quran. 6:123)

35. (all kernel without crust)

In the state of pre-existence they were pure spirits. They can be called the seven particular rays of Divine light that existed in pre-eternity.

36. (the Tree of Mirror of Certainty)

Mirror: Mirror means the Perfect Man. "As a mirror in which a person sees the form of himself and cannot see it without the mirror, such is the relation of God to the Perfect Man, who cannot possibly see his own form but in the mirror of the Name of Allah, and he is also a mirror to God, for God laid upon Himself the necessity that His Names and Attributes should not be seen save in the Perfect Man." (al-Jili, Trans. in the "Studies in Islamic Mysticism.")

(the Tree):

Hadrat Ibn Arabi relates the Tree with the idea of *kun* (Be!) as the creative word. It is the Tree of Life. "Ibn al-Arabi begins by picturing the cosmos as a tree which has sprung from the seed of *kun*, has sent down its roots, sent up its trunk and spread out its branches, so that all three kingdoms with which life is concerned, *mulk*, *malakut* and *jabarut* are in the Tree beneath the Divine Throne, and the celestial hosts around the Throne have their appointed forms of service with regardd to the Tree..... the Prophet Muhammad is concerned with the root of this Tree, but also with its fruits, and with the Tree of life mentioned in Sura xxiv, 35, the blessed olive tree which is neither eastern nor western, that is, it is at the navel of cosmos, and is a tree which lights up by its own self-activity." (A. Jeffery, the intorduction, Shajarat al-Kawn by Ibn al-Arabi, P. 19, Lahore 1980).

According to Hadrat Ibn Arabi, this is the same tree which has been named in a *hadith* as *Sidrat al-Muntaha* whose good fruits are the Companions of Right Hand who will be the dwellers of paradise.

Abdul Karim al-Jili interprets the symbolic Tree on the authority of his own vision as the Tree of Faith. (Ensane Kamil, Urdu Trans P. 240)

Shah Waliullah calls it the Tree of Soul (*Nafase Shajari*). (Sataat, P. 7, Shah Waliullah Academy, Hyderabad.)

yaqin (the Truth, the Divine knowledge): It means the confirmation (*yaqin*) of the idea (*wahm*) that existed in the Divine knowledge. After it was confirmed (*yaqin*), it changed from unreality to relaity.

It may be clear now that it was in the Divine knowledge that the essential ideas of the creation of these seven *Fuqara* existed.

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J.S. Trimingham quotes from Rasail al-Junaid: "God has an elite (*safwa*) among His servants, the pure among His creation. He has chosen them for the *wilaya* and distinguished them by conferring on them unique grace (*karama*) ..... These are they whom He created for Himself to be with Him from eternity." (Sufi Orders in Islam, P. 141)

It was destined that they were to appear on the Tree of life or the Tree of Faith originated from the Light of Muhammad (peace be upon him) who is the Mirror of God's Attributes.

This term *shajare mirat al-yaqin*, is one of the examples of the compound concepts or expressions that Hadrat Sultan Bahu often uses in his writings. This pertains to his unique style.

37. (seventy thousand years) It is just a hyperbolic phrase indicating the pre-eternity. Actually there can be no concept of space and time in the realm of Divinity.

38. (Before the birth of Adam) The pre-existence of the spirits of these *Fuqara* in the pre-eternity has been indicated before Adam's body was created.

39. (They saw nothing except the True Being from pre-eternity to post-eternity and never heard anything that pertained to the other than Allah.): They are the men of illumination.

Cf. Hadrat Ibn Arabi: "You know that light is peculiar only to men of light, i.e.prophets and messengers. Those who travel on the path chalked out by them do not cross the limits set by them and are pious out of fear of God and behave reverentially towards Him. They get more and more of the light lit by their Lord." (Futuhat III, Trans. S.A.Q. Hussaini, P. 154)

40. (sea of Union) Imam Kalabadhi says: "Union implies being inwardly separated from all but God, seeing inwardly ___ in the sense of veneration ___ none but God, and listening to none but God."

He quotes a Sufi who said, "Union is when the servant witnesses none but his Creator, and when no thought occures to his conscience, save it be of his Maker." (Trans. Arberry, P. III)

Cf. Shahzad Qaisar, Of Intellect and Reason, P. 171: "Supreme Union is a mutual interpenetration of Divinity and man. God is mysteriously present in man and man is obliterated in God."

41. (A drop in the Ocean and sometimes an ocean in the Drop)

It is a common metaphor in the Persian Sufi Literature. Individuality is the drop and Ocean is the Ocean of Existence. These spirits existed simultaneously in the celestial world individually as well as universally.

During the process of spiritual evolution one "becomes an angel in heaven." R.A. Nicholson comments with reference to Rumi's view: "But this is not the end. 'Pass on from angelhood', says the poet: 'enter that sea, that your drop of water may become a boundless ocean.' Those words can only mean, I take it , that human personality is a transient phenomena which ultimately disappears in what alone is real ____ the eternal and everlasting Personality of God." (The Idea of Personality, P. 100)

Even in the manifested world, the contemplative Sufi can perceive this truth. "If you cleave the heart of one drop of water/ A hundred pure oceans emerge from it." Translating the verse from

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Gulshan-i-Raz, S. Ikbal Ali Shah comments: "This is known as the doctrine of *Indiraj-i-Kull fil kul* (Pervasion or immanence of all in all). (Islamic Sufism, P. 134)

42. (when the faqr is perfect, so He is Allah!)

One of the spiritual sayings of Hadrat Shaikh Abdul Qadir Jilani has been quoted from his well-known Epistle published under the title "al-Ghawthia" or "al-Mirajia". It was printed many times with translation into Urdu. Recendly it has been published by Hadrat Sultan Dastgir Academy, Darbar Sultan Bahu, Jhang, with its Urdu translation by Hadrat Sultan Ghulam Dastgir (1919-1986 A.D), one of the famous Sufi *Murshids* among the descendants of Hadrat Sultan Bahu.

It seems that Hadrat Sultan Bahu always kept this epistle of Hadrat Ghaus Azam present in his memory. He repeats the sayings copiously in his writings to illustrate the important points in his Sufi teachings. Here he quotes the saying to highlight the end result of *al-faqr*.

Hadrat Shaikh Ahmad Sirhindi points out that when *faqr* is complete, and one attains to the state of extinction absolutely, then nothing remains but Allah. He warns that in spite of that the *faqir* does not become Allah. It is just a *maqam* (spiritual station) of union. (Letters V. I, L. 266)

Cf. There is another Sufi dictum: *al-Sufi Huwallah*: When the Sufi is perfect, then nothing remains but Allah.

A. Reza Arasteh, while pointing out the significance of *al-faqr* in Sufi self-transformation remarks about the belief of Sufis, "that

when the stage of poverty completes itself, God reveals Himself." (Growth of Self-hood, P. 66.)

43. (al-Faqr wants nothing from his Lord or from the other than Him). This aphorism is often quoted by Hadrat Sultan Bahu in his books. It means that when the *Faqir* achieves perfection, the *faqir* is not in want of anything . He is blessed by Allah's bounty, bliss, grace and mercy. See S. Ikbal Ali Shah, Islamic Sufism, P. 253-54.

"Allah is well-pleased with them, and they with Allah." (Quran, 5:119)

44. (They are not aware of the birth of Adam and the Resurrection at all.)

This shows their deep absorption in the love of Allah, the Almighty. They may be conscious of the events but their absorption is undisturbed.

45. (awliya): singular *Wali*: "the saint, the man of God." "'Sanctity' is not an adequate translation of *wilaya* nor 'saint' of *wali*, in either Shiism or Sufism, though we have generally adhered to current usage in this book. In the sufi sense *wali* is better translated 'protege' of God; like *mawla* it can be 'protector' or 'patron' as well as 'client'." (T.S. Trimingham, Sufi Orders in Islam, P. 135.)

"The man who has thus passed away from his individual self and under the control of God is called by Muslims *wali*, a word which is usually translated in English by 'saint'. Not all Sufis are saints: The *walis* form comparatively a small class of men and women who have attained to the highest mystical experience. Their relation to God is such that in them the Divine personality reflects itself, and through

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them is revealed to others." (R.A. Nicholson, The Idea of Personality, P. 78)

After discussing Hadrat Ibn Arabi's view as to what the meaning of saint is. A.E. Affifi concludes: "*Wilayah* (saintship), thus explained, is the basis of all spiritual ranks and only element common to all of them. It is , Ibnul Arabi adds, originally a divine attribute (for God calls Himself *al-wali*), and if we apply the term to men it is only to those who have realised their essential oneness with Him." (The Mystical Philosophy, P. 94)

Also see,

i) Shah Muhammad Zauqi, Sirri Dilbaran, P. 315-19.

ii) al-Taaruf, Trans. Arberry, P. 67.

(the pole): "*al-Qutb*: the pole; in Sufism, the pole of a spiritual heirarchy. The 'pole of a period' is spoken of. This pole is often unknown to most spiritual men." (Titus Burckhardt)

Ghaus is the senior most Qutb in the heirarchy of *walis* who presides over the meetings of walis entrusted with the service of humanity in general and the evolutionary progress of civilization in particular.

See,

i) Syed Ahmad S. Hamadani, Haqiqate Abdal wa Rijale Ghaib. Dastgir Academy, Darbar Sultan Bahu, Jhang.

ii) Ernest Scott, The people of the Secret. Octagon Press, London.

Hadrat Sultan Bahu claims that these seven *Fuqara* excelled all the *awliya* (saints) in the realm of *Faqr*.

46. (God and the servant of God)

Cf. Hadrat Ibn Arabi: "There is no being except Man which is identical with God." (Insha-ud-Dawair, Trans. S.A.Q. Hussaini P 105)

"Man has two perfect relations. Through the one he enters Divine and through the other he enters the mundane. He is called the slave because he is given a task and not otherwise. Thus he resembles the Universe. He is called the lord with reference to the fact that he is the viceregent and that he is in the best make ..... Thank God, man combines both in himself." (Ibid. P. 108)

Cf. Hallaj exclaimed:

I am He whom I love, and He whom I love is I. We are two spirits dwelling in one body.

If thou seest me, thou seest Him.
And if thou seest Him, thou seest both."

(Kitab al-Tawasin, P. 134)

"If you think, you are God, you are God!
If you think, you are a beggar, you are a beggar!"

(Sachal Sarmast)

Hadrat Sultan Bahu often quotes this verse in his writings:

"Men of God are not God. /But (at the same time) they are not apart from God."

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A. Reza Arasteh explains: "The Master Sufi Abu Yazid Bestani, alongwith al-Hallaj, is the best example. Yazid reprotedly declared, 'For thirty years God was my mirror, now I am my own mirror.' What he meant was that through the stage of poverty he had totally liberated himself and had gradually filled up his psychic heart and total being with God's qualities to such an extent that he was He." (Growth to Self-hood, P. 64.)

This point of view is also quite in agreement with the tradition of general mysticism. Prof. Saeed Shaikh concludes after the exposition of the views of Ikhwan al-Safa on cosmology: "The object of all philosophy as well as of every religion is to make the soul become like God so far as it is humanly possible." (Studies in Muslim Philosophy, P. 52. Pakistan Philosophical Congress, Lahore, 1962).

See F.C. Happold, Mysticism, P. 20, Penguim Books, London, 1964.

47. (He knows who knows): This simple phrase denotes the fact that only the Sufi who has reached the spiritual station of *faqr* can understand the truth. These matters can only be perceived by those whose "activities lie in the highest sphere of human activity ___ a sphere which is far beyond the ken of the man in the street."

In one of his Punjabi verses, Hadrat Sultan Bahu says:

Only the gnostic can understand the gnostic; how can a common man know the worth of what he says?

Cf. Abdul Wahab Shirani, al-Tabaqate kubra, Trans. S. Abdul Ghani Warisi, P. 306. Nafis Academy karahi, 1965:

"Shaikh Muhammad bin Abi Jamra said: "Your spiritual state can be undrstood only by those who have the same light that is in you."

48. Hadrat Sultan Bahu confirms the status of Rabia of Basra as a perfect Faqir in his book Ain al-Faqr (P. 436). It has been related about her that once she was seen in the street holding fire in one hand and water in the other. On being asked of her intention, she disclosed that she wished to extinguish Hell-fire with water and burn up the Paradise with fire. She wanted the believers not to worship God because of the fear of Hell or for the love of Paradise. She wished to see them sincere in worship ___ to worship God for God's sake alone.

The seven Faqirs remained quite detached from the luxuries of mundane world or delightful things of Paradise in the hereafter. They loved Allah for the sake of Allah. R.A. Nicholson quotes Abul Hasan Khurqani who exclaimed: "I do not say that Paradise and Hell are non-existent but I say that they are nothing to me, because God created them both, and there is no room for any created object in the place where I am." (The Mystics of Islam, P. 87)

49. (Moses fell in amazement after having seen only one flash and the Mount of Sinai was rent asunder.)

"And when Moses came to Our appointed tryst and his Lord had spoken unto him, he said: My Lord! show me (Thy self), that I may gaze upon Thee. He said: Thou wilt not see Me, but gaze upon the mountain! If it stand still in its place, then thou wilt see Me. And when His Lord revealed His (glory) to the mountain, He sent it crashing down. And Moses fell down senseless. And when he woke, he said: Glory unto thee! I turn unto Thee repented, and I am the first of (true) believers." (Quran, 7:143)

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The theologian might find the comparisn between the unveiling or revelation (*tajalli*) upon a prophet and the Sultan of *faqr* in the realm of *faqr*, difficult to comprehend. But the Sufis explain that actually it is not a comparison of the status but just that between the intensity of their respective states. Moses fell unconscious after having seen the flash of lightening over the mountain. But in the words of Ibn Arabi, the Faqirs receive "the inexhaustible effusion (*al-fayd*) of the essential revelation (*al-tajalli*)." It is not the case of rank. It is only the matter of aptitude (*al-istedad*) in respect of receiving some particular Divine *tajalliat* that may be of different nature.

It must be remembered that the Sufis are wont to make such comparisons but this is not for the lack of respect for the prophets. They do so only to explain a subtle mystery or to comment upon an aspect of Truth. The greatest Shaikh, Hadrat Ibn Arabi was also accused by some religious scholars in his time. M. Ashraf Ali Thanavi has clarified the position of the Shaikh which may also be true in the case of Hadrat Sultan Bahu, who had, other-wise great respect for the prophets. M. Thanavi refers to Fuss Isavi and Fuss Sulcimani in the Fusus al-Hikm of Hadrat Ibn Arabi. (Khasus al-Hikam fi halle Fusus al-Hikam, P. 86. Nazir Sons, Lahore, 1978.)

50. (Though every moment and in the twinkling of an eye, the flashes of attractions from the Lights of Being descended upon them seventy thousand times, yet they neither gasped nor they hesitated;)

This was the aptitude for receiving Supreme knowledge through revelations (*tajalliyat*) ___ "the flashes of attractions from the Light of Being" ___ which were inexhaustible.

Cf. Titus Burckhardt. An Introduction, P. 135: "These flashes vary according to the different 'aspects' or 'Names' of God and

the process is never exhausted either on the side of the divine irradiation, which is essentially inexhaustible, or on the side of primordial plasticity of the heart."

Cf. Hadrat Ibn Arabi: "God said, 'We showered Our blessings on him.' The knowledge thus imparted was the knowledge of aptitude (*ilm al-zauq*) and not the knowledge of theological technicatities (*ilm al-nazar*). Know that the knowers (*arifeen*) are Monists (*muwahidun*). Those scholars who are monists possess the knowledge of attributes and also that of 'Unity in Multiplicity', and 'Unity in Diversity.' This knowledge is not vouchsafed to others." (Futuhat iv, 55. Trans. S.A.Q. Hussaini.)

"And clustered plantains,
And spreading shade,
And water gushing,
And fruit in plenty,
Neither out of reach nor yet forbidden."

(Quran: 56:29-33.)

51. Hadrat Fatima, the beloved daughter of Hadrat Muhammad (peace be upon him), wife of Hadrat Ali and mother of Hasan and Hussain, has been called the Lady of Resurrection because according to a tradition an announcer will announce on the day of Resurrection: "All of you who have assembled, close your eyes so that Fatima, daughter of Muhammad may pass." She inherited her father's *faqr* and spent her life contented with her lot full of hardships and inconvenience. She died at the age of 29 years at Medina in 11 A.H. and was buried in Baqie al-Gharqad.

See Hadrat Mujaddid Alif Thani, Letters V. II, letter 36, in which he quotes the Prophet's traditions about her personal greatness and spiritual eminence.

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52. Khawaja Hasan of Basra (d. A.D. 728). One of the *Khulafa* of Hadrat Amir al-Momineen Ali.

53. Shaikh Abdul Qadir Jilani (d. A.D. 1166), called Ghaus Azam among the *awliya*. He is the head of Qadiriya Qrder to which Hadrat Sultan Bahu belonged. In his own times he was known as a great Sufi teacher, a *mufti* of the Hambliya sect, and an orator (*waiz* or *Khatib*), of the first rank. He died at Baghdad and lies buried there in a splendidly built mausoleum.

54. Pir Abdul Razzaq (A.H. 528-603), one of the sons of Shaikh Abdul Qadir Jilani was the *Sajjada Nashin* of his father. It is he who propagated his father's doctrine and the circle of disciples widened by his efforts and the organization of *dargah* reached its zenith.

He has been called *Sirr al-Samad* (mystery of the Eternal Being). *Sirr*, according to Titus Burckhardt "in sufism designates the intimate and ineffable centre of consciousness, 'the point of contact' between the individual and his Divine Principle." Hadrat Shaikh Abdur Razzaq had reached that point and he had, in fact, become that "point of contact."

55. Hadrat Sultan Bahu calls Himself "the mystery of Mysteries of Being 'O He'." The first manifestation, the reality of Muhammad (*Haqiqate Muhammadiyya*) was realised in him at a higher plane.

Cf. "Whosoever achieves this sate becomes a 'perfect man'. who relies on conscionsness and is ruled by reason. Aided by intuition the perfect man functions as a totality, with sponteneity and expressiveness. Instead of studying life from afar he is life itself. In

this state, indescribable and characterized by silence, the individual is now everything or nothing: everything in the sense that he is united with all, nothing in the sense that nothingness is the beginning of everythingness ..... He feels related to all mankind, experiences a concern for all beings and tries to utilize his earlier experiences for their benefit." (A. Reza Arasteh, Growth to Selfhood, P. 139)

56. (Both the worlds owe stability as a token of their bliss):

Both the temporal and celestial worlds are blessed with the felicity of these two spirits who have yet to be raised up. The over-flowing of their blessing is like that of the spirit of Muhammad (peace be upon him) which is "immanent in what are called the created and the innovated." In fact these two spirits are the manifestations of the same Reality of Muhammad (peace be upon him) which has been called the Pole by Ibn Arabi.

57,58. (Their glance is entirely the Light of Unity and alchemy of power.)

"..... and spend of that We have bestowed upon them." (Quran, 2:3)

al-chemy: "The term alchemy is very suitable as applied to the art of concentration considered in itself because, from the point of view of this art, the soul is like 'a matter' which is to be transformed even as in al-chemy lead is to be transmuted into gold. In other words the chaotic and opaque soul must become 'formed' and 'crystalline'." (Titus Burckhardt, An Introduction. P. 108)

Hadrat Sultan Bahu emphasised that the teachings and attention of these *Fuqara* bring about a change in the spiritual

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character of their disciples. "The perfect Teachers can turn the stone into a ruby", as a poet has said.

These seven *Fuqara* are perfect Murshids. "He (the Shaikh) makes you valuable", the Celonese Murshid M.R. Bawa Muhaiyaddin told his disciples, "and places you where you belong in the treasury of God's kingdom. When you reach that place, when you attain the clarity, you will appreciate the value of his works." (Shaikh and Disciple, P. 45. The Fellowship Press, Philadelphia, 1983)

59. (They transformed him into the absolute light.) Absolute light means perfection. The disciples become perfect "through the example and tutelage of a realised teacher."

Cf. "It is the Light that manifests and manifests perfectly." The form of exact manifestation is Man ___ the perfect man. (S. Yasin Ali Nizami, Sharahe Hikmat al-Ishraq, vol. I, P. 85, Lahore, 1925).

60. Their method is the easiest to follow because first of all they awaken the faculty of intuition lying dormant in the disciple. This they do by concentration (*tawajjuh*) and by their power of inspiration. They know "the art of untying the knots of the unrealized possiblities of human existence." They know how to open the mind of the seeker so that he may become "accessible to a recognition of his destiny."

See Idries Shah, The Sufis, chapter with the title, "The Teacher, the Teaching, the Taught." P. 389-400.

61. (veils, curtains, door keepers): "veils of subjectivity and the many 'selves' or layers of consciousness within him (man)." (S.H. Nasr)

"One of the Sufis said: Revelation is the raising of the veils of creaturehood, not that any change transpires in God's essence: veiling means that creaturehood prevents thee from seeing the unseen'. By 'raising of veils of creaturehood' he means that God sustains thee during the inflow of revelation of the unseen, for creaturehood cannot withstand the states that belong to the unseen." (Kitab al-Taarruf. Trans. Arberry, P. 130)

Syed Yasin Ali Nizami quotes a tradition of the Prophet (peace be upon him) who said that Allah, the Almighty has seventy thousand veils of light. If he removes even one veil from His Face, Its flashes may burn up all the visible objects. (Sharah I, P. 120)

See also Ikbal Ali Shah, Islamic Sufism: "The completest mask and the densest veils of the beauty of the One Real Being are produced by the manifold limitations which are found in the outward aspect of Being, and which result from His Being clothed with properties and effects of the archetypes indwelling in the Divine knowledge, which is the inner side of Being." (P. 153)

62. (absolute light): "the manifestation of Absolute Light". (M. Ashraf Ali Thanavi, Kaleede Mathnavi, Vol. I, P. 31)

Hadrat Sultan Bahu offers a hint about his own perfection in the realisation of *faqr*.

63. (transformed into the essence of Essence of the Unity)

This concept can be properly understood in the light of Affifi's statement explaining the theory propounded by Hadrat Ibn Arabi: "The metaphysical theory that Man (Mankind) is the most perfect embodiment of all God's Attributes, and that in and through the Perfect Man alone all God's perfections are revealed, is combined

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with the mystical theory that a certain class of men coming under the category of the 'Perfect Man' realise, under certain mystical conditions, their essential unity with the One Reality and that through such realisation their *knowledge* of themselves and of God is perfected." (The Mystical Philosophy, P. 81)

64. i) (The body of this slave (of Allah) remains just an insignificant partition.)

In Sufi terminology body *jism* is "that which is composed of separate parts," while the spirit (*Ruh*) is one whole. Hadrat Sultan Bahu treads on the borderline between the body and spirit. He is in both the worlds at a time like all the prophets and saints.

ii) (Thousands of sublte mysteries and fine wonders)

These "subtle mysteries" and "fine wonders" belong to the domain of esoteric knowledge ____ "the Supreme knowledge along with the means for its attainments."

"Therefore of the bounty of Lord be thy discourse." (Quran, 93:11)

65. (He Himself is the speaker and Himself the word; He Himself is the writer and Himself the Book, He Himself is the director and Himself the directed; He Himself is the lover and Himself the beloved.)

R.A. Nicholson quotes Ibn Farid:

"When it (my essence) is not called "two', my attributes are hers, and since we are one, her outward aspect is mine.

If she be called,' tis I who answer, and if I am summoned she answers him who calls me and cries, '*Labbayk*' ('At thy service!')

And if she speak,' tis I who converse. Likewise, if I tell a story'tis she that tells it.

The pronoun of the second person has gone out of use between us, and by its removal I am raised above the sect who separate." (Quoted from *Ta'yyatul-kubra* in The Idea of Personality, P. 27)

66,67. (The Signs of Divine Providence): sacred knowledge ____ "a direct message from heaven."

"And thus have We inspired in thee a spirit of our command." (Quran 42:52) Muhammad Asad comments that the purpose of this command is "to lead man to a more intensive spiritual life". (The Message of the Quran)

Shaikh Ahmad Sirhindi has noted: "The knowledge and gnosis gained through spiritual inspiration are the greatest signs and the sublime miracles." (Letters V. I, L. 109)

ii) (Divine revelation): A manifestation of the Primordial Tradition.

"From a certain point of view there is but one Tradition, the Primordial Tradition, which always is. It is the single truth which is at once the heart and origin of all truths." (S.H. Nasr, Knowledge and the Sacred, P. 74)

68. (this fine Covenant):

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"They keep the Covenant of Allah and break not the Covenant." (Quran 13:20)

Ruhi contains the Doctrine of Sufism which has been called "covenant". The Sufis must learn it and go to a conductor of the way (*Murshid*) to act accordingly for self-realisation.

69. (It is the truth!). Reference to Quran: "It is the Truth from thy Lord, so be not thou of those who waver". (2: 147 and 3:60)

Hadrat Sultan Bahu assures the reader that this treatise was written under the Divine inspiration.

70,71. Here a *murshid* of the highest order claims to be the guide to anyone who comes to him to learn the Doctrine. He would be brought back to the right pattern if he has, somehow or other gone astray.

"..... and fulfil your (part of the) covenant, I shall fulfil My (part of the) Covenant," (Quran 2:40)

"Lo! those who swear allegiance unto thee, swear allegiance only to Allah. The hand of Allah is above their hands. So whosoever breaketh his oath, breaketh it only to his soul's hurt; which whosoever keepeth his covenant with Allah, on him will He bestow immense reward." (Quran 48:10)

72. If the spiritual wayfarer studies it assiduously, he will be blessed with enlightenment. But this study will be pursued with the help of a spiritual director.

Cf. "The Sufi teacher is the link between the disciple and the goal. He embodies and symbolises both the 'work' itself of which he is

a product, and also the continuity of the system, the 'chain of transission'. (Idries Shah, The Sufis, P. 396)

Cf. "Contemplation is intuition and intuition can only be made stable by means of the sensory; it endures only through spiritual conversation, visits to saints and the breaking of habits". (Shaikh al-Arabi ad-Darqawi, Letters of a Sufi Master, P. 30)

73. "Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in better way". (Quran 16:125)

"And thus We inspired in thee a Spirit of Our command". (Quran 42:52). The command was to the Prophet (peace be upon him) but it is as well to the teachers who inherit his spiritual legacy. Muhammad Asad understands it "the divine inspiration to lead man to a more intensive spiritual life". (The Message of the Quran)

Even in the first meeting, the Sufi teacher as "a guide shows the Way ____ but the aspirant must himself do the walking". To see a real teacher is to see the Truth. The barrier is lifted, the way is opened, and the disciple is directed to walk and reach the goal.

74. He is the author in the sense that he has recorded and arranged the contents of the revealed treatise.

75. The Qadiriya Order that Hadrat Sultan Bahu followed did not reach him formally as a regular chain of transmission. The doctrine and the method were both revealed to him through his "infallable intuition". He called his order "Sarwariya Qadiriya Order". In fact it is *Uwaisi Tariqa*. (See Shah Waliullah, Hamaat, Urdu Trans. by Prof. Muhammad Sarwar, Sind Sagar Acedemy Lahore, 1946. P. 173)

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76. (Capable of every power and present at every station)

qudrat: Power.

maqam: "station (*maqam*) denotes anyone's 'standing' in the Way of God, and his fulfilment of the obligation pertaining to that 'station' and his keeping it until he comprehends its perfection so far as lies in a man's power. It is not permissible that he should quit his 'station' without fulfilling the obligation thereof." (Kashf al-Mahjub, Trans. R.A. Nicholson, P. 181)

Hadrat Shaikh Ahmad Sirhindi cites his own example during his spiritual journey. He affirms that at every spiritual station he found Hadrat Khwaja Naqshband accompanying him. (Letters, V. I, Letter II.)

According to Shah Waliullah *maqam* (station) is an attribute that is *kasbi* (achieved with effort by the wayfarer) while *hal* (state) is its fruit which is *wahbi* (granted). (Altaf al-Quds, Trans. Urdu. P. 54)

See also J.S. Trimingham, The Sufi Orders in Islam, P. 139, 140.)

Hadrat Sultan Bahu claims that he knows all about the *way* (the stations and states) because he himself followed it and reached the destination. In the light of his own experiences he can guide the disciple at every stage of the spiritual journey.

77. See note, 46.

78. Hadrat Sultan Bahu assures the disciple of his qualifications as a *Murshid*. He can transmit the Truth because he has realised himself in Truth. In one of his book he has revealed this spiritual station in a verse:

I know the Truth, I see the Truth, I tell the Truth; nothing but the Truth. / The Truth is in me, I am in Truth; nothing but the Truth. (Kalid al-Tawhid Kalan P. 128)

79. Hadrat Sultan Hamid, the author of *Manaqibi Sultani* has elaborately described one of Hadrat Sultan Bahu's visions on the authority of his family's elders in his book. Hadrat Sultan Bahu was commanded by the Prophet (peace be upon him) to guide the people. (P. 18) In his book *Mihak al-Faqr kalan*, Hadrat Sultan Bahu himself refers to it with a passing remark that the Prophet (peace be upon him) in his "meeting" permitted him to help the "God's creatures". (P. 270)

80. This guidance and knowledge is for all the people irrespective of the fact that they belong to any sect or religion. It is "the perennial wisdom which lies at the heart of every religion and which is none other than the Sophia whose possession the sapiential perspective in the west as well as the Orient has considered as the crowning achievement of human life." (S.H. Nasr, Knowledge and the Sacred, P. 68.)

Again Nasr explains: It is "the knowledge which unifies and sanctifies and not in a sectarian sense as related to gnosticism or in a narrow theological sense as employed by certain early Christian authors who contrasted it with Sophia." (P. 50)

R. A. Nicholson observes: "In proportion as the Sufi gains more knowledge of God, his religious prejudices are diminished. Sheykh Abd al-Rahim ibn al-Sabbagh, who at first disliked living in Upper Egypt, with the large Jewish and Christian population, said in his old age that he would as readily embrace a Jew or Christian as one of his own faith (The Mystics of Islam, P. 89).

Divine guidance is for all the mankind: "Praise be to Allah, Lord of the Worlds" Quran, 1:1) "Unto Allah belong the East and the West, and

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whithersoever ye turn, there is Allah's Countenance. Lo! Allah is All-Embracing, All-Knowing." (Quran 2:115)

81,82. Hadrat Sultan Bahu in the light of his own vision, affirms that he is the true representative of the Prophet Muhammad (peace be upon him). So at the esoteric plane he is the heir of the spirit of the Prophet ___ *Mustafa* and *Mujtaba* (peace be upon him). In spite of this, like Ibn Arabi, Hadrat Sultan Bahu does not claim for himself the title of *khatim al-awliya* (the seal of the saints).

83. All the *awliya* are the spiritual descendants of the Prophet (peace be upon him). They get the share from his spiritual heritage.

Cf. "From one point of view, the saints are his (the Prophet's) personal representatives and viceregents to whom he has delegated his functions as the *khalifa* of God." (R.A. Nicholson, The Idea of Personality, P. 85).

84,85. "That is Our argument. We gave it unto Abraham against his folk. We raise unto degrees of wisdom whom We will. Lo! thy Lord is wise, aware". (Quran. 6:84)

"With some of their forefathers and their off-spring and their brethren; and we chose them and guided them with a straight path." (Quran, 6:88)

"And they who believe and whose seed follow them in faith, we cause their seed to join them (there), and we deprive them of naught of their (life's) works". (Quran 52:10).

"It is these that shall find their fulfillment in the hereafter, gardens of perpetual bliss, which they shall enter together with the

righteous from among their parents, their spouses, and their off-spring." (Quran,13:22,23)

Hadrat Usama, son of Zaid, relates: "I saw the prophet (Peace be upon him) in a position that Hasan and Hussain were sitting upon his knees. So the Prophet said: These are my sons and the sons of my daughter. Oh God, I love them so you also love them."

In another tradition it has been told that somebody asked the Prophet (peace be upon him) whom he loved more than others among the members of his house. He replied, "Hasan and Hussain".

These traditions have been quoted by Shaikh Ahmed Sarhindi to show the eminence of Hasan and Hussain on the authority of Tirmazi, Bukhari and Muslim. (Letters V.II, L.36)

Hasan and Hussain stand upon a special higher spiritual plane because they are the sons of the Prophet's daughter whom according to a tradition he called his sons. Hadrat Sultan Bahu bows humbly before them and compares himself to the dust of their feet. This humility brought him to the true gnosis because "humility is knowledge".

86. *Faqr* has been called a *manzil* (a halting place) but it does not mean that the spiritual journey of the wayfarer ends here. "Faqr is like an ocean whose depth is fathomless", a Sufi poet has said. The Spiritual voyage of *al-faqr* is endless.

87. "And they say: The praise to Allah, who hath guided us to this. we could not have been led right if Allah had not guided us." (Quran 7:43) "Allah promiseth to the believers, men and women, gardens underneath which rivers flow, wherein they will abide--blessed dwellings in gardens of Eden. And--greater (*far*!)- acceptance from Allah. That is the supreme triumph". (Quran 9:72)

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(This humble (servant) has not the ability of love for the Lord, all powerful.)

It is again an expression of submission and resignation. He himself teaches in a Punjabi verse: "The heart which did not love (Ishq), remained empty." Actually Hadrat Sultan Bahu had successfully attained to the highest rank of *ashiq* (lover) but in spite of that he did not beat the trumpet to boast of his achievement. He was humble before the Lord. Then Allah bestowed his love upon him and he was called "beloved" by the Lord, most High.

In a book, he declares emphatically: "I am a perfect gnostic and active (in the exoteric sense) too, with inner purity; I am a lover, a beloved too, joined with Hadrat Mustafa (Peace be upon him). (Mihak al-Faqr Kalan, P.81)

88. (absorption). Titus Burckhardt referring to Ahmad Ibn al Arif's saying about the last of stages *al-mahu* (self-naughting) explains the view of Ibn Arabi: "Muhyid-Din ibn Arabi on the other hand considers love to be highest station of the soul and subordinates to it every possible human perfection. This may seem strange, coming as it does from one of the most eminent of representatives of the way of knowledge. The explanation is that, for Ibn Arabi, knowledge is identified with its object, the Divine Reality. In its immediate actuality, knowledge can thus no longer be attributed to man or to the soul but only to God, since it no longer has any psychic outline. At the same time the most lofty station of the soul is not a psychological correlative of knowldedge like prudence or veracity but is integral love, the complete absorption of the human will by the Divine attraction. It is the state of being "lost in love" of which Abraham is the human prototype." (An Introduction to Sufi Doctrine, P.31).

Hadrat Ibn Arabi in Fusus al-Hikam, Of the wisdom: Of being lost in love in the Word of Abraham: "Abraham is called (in the Koran) the 'intimate' Friend' (of God: *Kalil Allah*) because he 'penetrated' and assimilated the Qualities of the Divine Essence, like the colour which penetrates a coloured object, in such a manner that the accident is confused with the substance, and not like something spread out which fills a given space; or again, his name signifies that God (al-Haqq) has penetrated essentially the form of Abraham." (Translated into English by Angela Culme-Seymour, P. 40)

Shah Muhammad Zauqi explains that "the man of ecstasy is like one who is on the voyage across the sea; he is like the one who is drowned in the sea. The man of ecstasy turns his sides into two states, some times in *Mahu* (absorption) and sometimes in *sahv* (sobriety) ..... The first state is *Fana Filla* and the other *baqa billah*. (Sirri Dilbaran, P. 223)

This absorption, according to a Sufi Murshid, is so life-affirming that all the psychological, physiological and spiritual faculties become extremely warm and active. An infinite vastness appears before the man of God and he moves faster than all others around him in every sphere of physical or social activity. (Suluk-i-Muhammadi by M. Zahurud Din Ahmad, Karachi, 1972.)

Also see Shah Waliullah, *Anfas al-Arifeen*, where he relates the instance of a Sufi saint, khwaja Idris Samani in one of the states of absorption (*istighraq*). P. 44.

89. Gnosis: It is quite clear that according to Hadrat Sultan Bahu, the man of gnosis is the perfect man. It is why he has been called "Sultan al-Arifin" by the Sufi saints coming after him. All of his books are repositories of this knowledge. Here the obvious implication should not be ignored that he was given the Divine authority to transmit the supreme knowledge (*marifat*).

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"Those who bear the Throne, and all who are around about it, hymn the praise of their Lord and believe in Him and ask forgiveness for those who believe (saying): Our Lord! Thou comprehendest all things in mercy and knowledge, therefore forgive those who repent and follow Thy way. Ward off from them the punishment of Hell." (Quran, 40:7.) Trans. Pickthall.

Muhammad Asad translates the first part of the verse thus: "THEY WHO BEAR [with themselves the knowledge of] the throne of [God's] almightiness", and comments on the authority of earlier commentators: "In its abstract connotation, the verb *kamala* frequently signifies "he bore [or "took upon himself"] the responsibility [for something]": and so it is evident that it applies here not only to angels but also to all human beings who are conscious of the tremendous implications of the concept of God's almightiness, and hence feell morally responsible for translating this consciousness into the reality of their own and their fellow-beings' lives". (The Message of the Quran, P. 718)

90. (The mystery of O He): Perfect man.

"Firmly established in the favour of a Mighty king". (Quran, 54:55)

"That is the supreme triumph". (Quran, 64:9)
"That is the great Success". (Quran, 85:11)

Read these verses of Hadrat Sultan Bahu:

"I am the great falcon, I fly in the spheres of Divine generosity.
Whatever I utter, is like *kun* (Be);
I can change the movement of destiny.
Plato and aristolte are nothing to me;

Thousands and millions of the wealthy and the generous nobles like Hatim are just like beggars at Bahu's gate." (Abiyat)

"None can possibly reach the station where I reached;
I am the great falcon in the celestial realm; no place for poor flies;
The Throne, the Pen, the Chair, and both the worlds have no way to that height.
Not even an angel can get there; that is not a place for mere desire".

(Kalid al-Tawhid Kalam, P. 11.)

"And that thy Lord, He is the goal". (Quran, 53:42)
"Then praise be to Allah, Lord of the heavens and Lord of the earth, the Lord of the worlds.
"And unto Him (alone) belongeth majesty in the heaven and the earth, and He is the Mighty, the Wise". (Quran, 45:36,37)

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Of the Spirit (Small)
Ruhi Khoord

1. *Wali* (Muslim saint) Note: 25 (Ruhi)
2. It is uncompiled because it is incomplete. It is incomplete because the methods for self-realisation vary from individual to individual. Only the Sufi teacher and guide can tell what method to adopt for a particular disciple at a particular stage. These methods cannot be completely described in any treatise, big or small.

Cf. Idries Shah, The Sufis : "The Sufi teacher is more than one who is passing on formal knowledge, more than a machine which imparts

a portion of a stock of information that is available in stored form. And he is teaching more than a method of thinking, or an attitude to life, more ever than a potentiality to self development." (P.393)

3. (The reflection of the Name of Allah, the Essence). See Syed Abdul Karim al-jili, Ensan-e-Karmil Trans. Urdu (P. 50)

"Know that this Name (Allah) is the first principle of all the perfection and their reality". According to al-Jili, the Name and the Essence are one. (al-Kahf wal-Raqim, Urdu Trans. P. 276)

Tasawwar of the Name of Allah is a form of *Dhikr* (remembrance). The Quran emphatically directs: "And do thou remember thy Lord within thyself humbly and with awe, below thy breath, at morn and evening. And be thou not neglectful." (7:205)

Again: "Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest! (13:28)

The word *Tasawwar* (meaning imagination, conception, and speculation etc, etc,) has been translated "reflection". It is the reflection that one starts with this special form of remembrance of Allah. It is true as Hadrat Ibn Arabi says that "imagination is dependant on all the senses the faculty of memory". According to him: "There is no imagination except through the help of these faculties".

The disciple, in the beginning, constantly and regularly concentrates his gaze at appointed times upon the letters of Allah written in Arabic. Then he consciously stamps them upon his imagination so that he can see them with the eyes of his mind. It is at this point that the letters form a word and the word Allah becomes a Presence to his spirit. After the

course of these exercises is complete, a new dimension opens and the disciple begins to discover the "subtleties and spiritual truths".

See Martin Lings, A Sufi Saint of the Twentieth Century, P. 54,55. Suhail Academy, Lahore, 1981.

Also see Titus Burckhardt, The Letters of a Sufi Master. P.7

4. (Meeting of Muhammad [peace be upon him])

In Hadrat Sultan Bahu's Order this is a very important *muraqibah* (contemplation). The disciple is directed to imagine himself in the presence of the Prophet (peace be upon him) surrounded by his companions as he was wont to be so in his life-time. The Murshid controls the disciple's mind like the Naqshbandi Shaikhs and this helps him to sustain the image. After some time the image becomes a living sight like a clear vision. An extra-dimensional faculty is then awakened and one, free from the determinism of space and time, finds himself actually in the Meeting where he speaks, listens, and knows. At the end of his course of regular contemplation he can ask the Prophet about any thing and gets the response.

See Al-Ibriz, Urdu trans. Pir Muhammad Hasan, Ilmi Kitab Khana Lahore.

5. *Fardh*: Command of God, like the five daily ritual prayers.
Sunnah : Law of the Prophet, like the regular prayers offered by the Prophet himself, apart from *fardh*.
Nafl : Supereoragatory prayers apart from *fardh* and *sunnah*.

6. Quran, 2: 222. Trans. M.M. Pickthall.

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Allah promises: "Those who avoid enormities of sin and abominations, save the unwilled affences--- (for them) Lo! thy Lord is of vast mercy". (Quran, 53:32)

Muhammad Asad in his commentry "the Message of the Quran" calls such offence "an occasional stumbling into sin".

7. (The gnostic or illuminated sage), the gnostic who knows through or by God, and not only the gnostic who knows God". (S.H. Nasr)

"Shaikh Daud bin Kabir said: "It is one of the greatest blessings of Allah upon his people if he raises up a gnostic (*arif*) amongst them, even though they may not see him and may not recognise him". (Shirani, al-Tabaqat-ul-Kubra P.376, Urdu trans. S. Abdul Ghani, Karachi, 1965)

8. Alive-- One of the epithets for Allah (Quran, 2:255)

"The perfect Man is "alive" because life fully manifests through him. It is the perfect manifestation, so the Perfect Man is 'alive' neither absolutely nor relatively. In comparisan to others he is alive with all the Divine qualities and consciousness realised spiritually in him". (Sirri Dilbaran, P. 147-8)

See al-Jili, Ensane Kamil:

"Through them the life has maniferted perfectly and they are pefect men". (P.128)

Again: "Know that of all the quelities, knowledge is nearer to *Hayye* (Alive)."

J.S Trimingham has translated a section of the Mirghane Treatise, which mentions of the fifth stage of soul development called

Contented (*radia*): The dhikr of this maqam is Hayy. Keep on with it, so that your transitoriness (fana) may fade and you will attain immortality (*baqa*) in the Hayy." (The Sufi Orders in Islam, P. 156)

9. See Abdul Karim al-Jili, Ensane Kamil, "The Reality of the Name, Allah" Chapter-2. The knowledge of God is boundless and inexhaustible. The progress of spirit to gain it continues even in the Hereafter.

10. i) (The Great Soul): The Reatity of Muhammad (peace be upon him)

See Hafiz Barkatullah, Introduction to his Urdu Translation of Fusus al-Hikam.

See S. Ikbal Ali Shah, Islamic Sufism P.138-140.
Also See Khalifa Abdul Hakim, the Metaplysics of Rumi, P.14

"God is he who brouhgt you forth from one soul". (Quran 6:99)

ii) "Intrinsic worth of the Name of Allah" means the *marifa* (the superior knowledge).

"Blessed be the name of thy Lord, Mighty and Glorious". (Quran, 55:78)

11. *Fana fillah*: Notes 33,34. (Ruhi)

12. When all is said, it still remains to emphasise the fact that in the Sufi teaching and learning system it is for the teacher to devise the methods for the groups as well as for the individuals. That is why Hadrat Sultan Bahu cannot but assert his own claim to be a Murshid for all who

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may come to him . Here he repeats the last pargraphs of the Ruhi (Of the Spirit).

"And if all the trees in earth were pens, and the sea, with seven more seas to help it, (were ink), the words of Allah could not be exhausted. Lo! Allah is Mighty, Wise". (Quran, 31: 27)

وَ بمنزلِ فَقر از بارگاہِ کبریأ حُکم شُد کہ "تو عاشقِ مائی" ایں فقیر عرض نمود کہ "عاجز را توفیقِ عشقِ حضرتِ کبریا نیست"۔

فرمود "تو معشوقِ مائی" باز ایں عاجز ساکت ماند۔ پَر تَوِ شُعاعِ حضرتِ کبریاء بندہ را ذرّہ وار در ابحارِ استغراق مُستغرق ساخت۔

فرمُود "تو عینِ ذاتِ ماہستی و ماعینِ تو ہستیم۔ در حقیقت، حقیقتِ ماہستی و در معرفت یارِ مائی و در ھُو صیرورتِ سرِّ یاھُو ہستی!"

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اَللّٰہُ بگذاری و آنرا پیش نیاری، بنا بر آں سیاہ دِل مُردہ شوی۔
المطلب= ذِلت و خواری۔ (بیت)

آنچہ می خوانی از اِسم اَللّٰہُ بخوان
اِسم اَللّٰہُ با تو ماند جاوِدان

بدان کہ فقیر را رجعت ازاں سبب است۔

ہر کہ طالبِ حقّ بود مَن حاضرم
زِ ابتدا تا اِنتہا یک دَم بُرم
طالِب بیا، طالِب بیا، طالِب بیا
تا رسانم رُوزِ اوّل با خُدا

بدان کہ عارفِ کامِل قادری، بہر قُدرتی قادر و بہر مقام حاضر، محوِ ہاھُویّت مُطلق، مُصنّفِ تصنیف می فرماید: تا آنکہ از لُطفِ ازلی، سرفرازیٔ عینِ عنایتِ حقّ الحقّ حاصِل شُدہ و از حضُور فائض النّور اکرم نبوی ﷺ حکمِ ارشادِ خلق شُدہ۔ چہ مُسلم و چہ کافِر، چہ با نصیب و چہ بی نصیب، چہ زِندہ و چہ مُردہ۔ بزبانِ گوہر فشان "مُصطفیٰ ثانی و مجتبیٰ آخر زمانی" فرمودہ۔ (ابیات)

شُد اِجازت ہاھُو را از مُصطفیٰ
خلق را تلقین بکُن بہرِ خُدا
دست بیعت کرد ما را مُصطفیٰ
وُلدِ خُود خواندہ ست ما را مجتبیٰ
خاک پایم از حُسین و از حَسَن
مَعرفت گشتہ است بر مَن انجُمَن

اِنّ اللّٰہ یُحِبُّ التَّوّابین وَ یُحِبُّ المُتَطَھِّرِینَ ط

صاحبِ تصوّر اِسم اَللّٰہ ذات کہ دوام اِسم اَللّٰہ را بہ تصوّر دارد، بوقتِ مرگ با ایمان رَوَد۔ خُدانخواستہ کہ اگر صاحبِ تصوّرِ "اَللّٰہ" گُناہِ صغیرہ و کبیرہ کُند، انجامش نیک باشد کہ اِسم اَللّٰہ بر صاحبِ تصوّر غالِب باشد و صاحبِ تصوّرِ اِسم اَللّٰہ بحقّ رَسَد۔

تصوّرِ اِسم اَللّٰہ مقامِ منتہیٔ عارفِ باللہ است کہ نفسِ اُو بیمار و دِلِ او بیدار و رُوحِ او مُتوجہ بمولیٰ دیدار و آواز سرود خوش نیاید کہ بیمار را ہیچ آواز خوش نیاید اگر حنجرۂ داؤد علیہ السّلام بُود۔ سرود زِندگیٔ نفس است۔

آن روز یاد کُن کہ یار تو کس نباشد۔ بجُز عمل و ایمان بہ تو دیگر کس نباشد۔ اَللّٰہ بس ماسویٰ اَللّٰہ ہوس

ہاھُو ازاں بہتر نباشد کہ یک بار گُفتن اَللّٰہُ۔ اَللّٰہُ بس ترا شُد حیّ، بکش سوائی اَللّٰہ۔ شرحِ درسِ اسم اَللّٰہ ذات دانی؟۔ چُوں رُوحِ اعظم در وجودِ آدمی آغاز کردہ، گفت: "یَا اَللّٰہُ یَا اَللّٰہُ یَا اَللّٰہُ" تا قیامت برخیزد، ہنُوز بکُنہ، اختتامِ نامِ اَللّٰہ نرسیدہ باشد۔ ہر علمی و ہر صحیفہ و ہر کتابی چنانچہ توریت، انجیل، زبُور و قرآن شریف شرحِ اسم اَللّٰہُ ذات است۔ ہر انبیاء و اولیاء ہر علمی ظاہری و باطنی خواند از برائی ماہیتِ یافتنِ اِسم اللہ۔

و از الوُہیّت، ھُویّت، معرفت اسم اَللّٰہ مراتبِ فنا فی اَللّٰہ شود۔ کدام علم از اسم اَللّٰہ و از الوُہیّت فائق تر؟

وجودی کہ روئی از اسم اَللّٰہ بگردانی و آں را نہ بخوانی و اِسم

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(۱۱)

رسالہ رُوحی خُورد

(OF THE SPIRIT - small)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِين وَالْعَاقِبَةُ لِلْمُتَّقِين وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى خَاتَمِ النَّبِيِّين شَفِيعِ الْمُذْنِبِين وَ عَلٰى آلِهٖ وَ اَصْحَابِهٖ وَ اَهْلِ بَيْتِهٖ وَ اَوْلِيَائِهٖ اَجْمَعِين ط

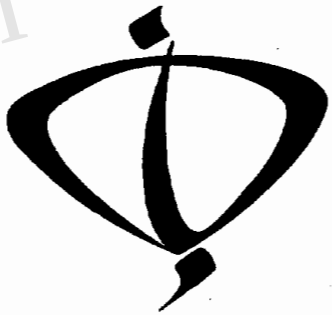
بَعدہ، مِی گوید مُصنّفِ تَصنیفِ بی تالیف فقیر بَاهُو ولدِ بَازید عُرف اَعوان سَاکنِ قَلعۂ شور، چند کلمات از تصوّرِ اِسم اَللّٰهُ ذَات بَابَرکات، دَقائق و حَقائقِ نکات بموافقِ نَص و حَدیث آیات۔ اِیں رِسالہ را نَام "رُوحی" نہادہ و خطاب دادہ شُد۔

کسی را کہ حضورِ دوام بمجلسِ مُحمّدی ﷺ شود، درمیان دیگری عبادت نوافل نگنجد۔

اَز بَرائی آنکہ آں فرض یعنی غَرق فی التّوحید و مَجلسِ مُحمّدی ﷺ سُنّت است۔ شَخصی کہ از فرض و سُنّت فارغ نَباشد، آں را اِحتیاجِ عبادتِ نمازِ نفل نیست۔ اَللّٰه بَس، مَاسِوَیٰ اَللّٰه هَوَس۔

هَر کہ دوام بَر نظر اِسمِ اَللّٰه دَارد، ہر آں کس دوام بَہَمِ نظر رحمت اَللّٰه باشد۔ صَاحبِ تَصوّرِ اِسمِ اَللّٰه اگرچہ او ظاهری بَفِسق و فجُور باشد، از برکتِ اِسمِ اَللّٰه وجودِ او پاک گردد و بوقتِ مُردن تَائب شود۔ قولہ، تعالیٰ۔

(۱۰)



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(۸)

دانند بجا و اگر وحیٔ منزل خوانند روا۔ معاذ اللہ' اگر ایں وثیقۂ لطیفہ را از زبانِ بندہ دانی' الحق۔ اگر ولیٔ واصل کہ از رجعتِ عالمِ روحانی یا عالمِ قدسِ شہود از درجۂ خود افتادہ باشد' اگر توسّل بایں کتاب مستطاب جوید' آں را مرشدیست کامل۔ اگر او توسّل نہ گرفت' او را قسم و اگر ما او را نہ رسانیم' مارا قسم۔ و اگر طالبِ سلکِ سلوک معتصم و متمسّک شود' بمجرّدِ اعتصام عارفِ زندہ دل و روشن ضمیر سازم۔ (ابیات)

ہر کہ طالب حقّ بود من حاضرم
ز ابتدا تا انتہا یک دم برم
طالب بیا' طالب بیا' طالب بیا
تا رسانم روزِ اوّل با خدا

بدان کہ عارفِ کامل قادری' بہر قدرتے قادر و بہر مقام حاضر' محوِ ھاھویّت مطلق' مصنّفِ تصنیف می فرماید: تا آنکہ از لطفِ ازلی' سرفرازیٔ عینِ عنایتِ حقّ الحق حاصل شدہ و از حضورِ فائض النّور اکرم نبوی ﷺ حکمِ ارشاد خلق شدہ۔ چہ مسلم و چہ کافر' چہ با نصیب و چہ بے نصیب' چہ زندہ و چہ مردہ' بزبانِ گوہر فشاں "مصطفیٰ ثانی و مجتبیٰ آخر زمانی" فرمودہ۔ (ابیات)

شد اجازت باھو را از مصطفیٰ
خلق را تلقین بکن بہرِ خدا
دست بیعت کرد مارا مصطفیٰ
ولدِ خود خواندہ است مارا مجتبیٰ

(۹)

خاکِ پایم از حسین و از حسن
معرفت گشتہ ست برمن انجمن

و بمنزلِ فقر از بارگاہِ کبریاء حکم شد کہ "تو عاشقِ مائی" ایں فقیر عرض نمود کہ "عاجز را توفیقِ عشقِ حضرتِ کبریاء نیست۔" فرمود' "تو معشوقِ مائی"۔ باز ایں عاجز ساکت ماند۔ پرتوِ شعاعِ حضرتِ کبریاء بندہ را ذرّہ وار در ابحارِ استغراق مستغرق ساخت۔

فرمود "تو عینِ ذاتِ ما ہستی و ما عینِ تو ہستیم۔ در حقیقت حقیقتِ ماہستی و در معرفت یارِ مائی و در ھو صیرورتِ سرِّ **یاھو** ہستی"!

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حق، محوِ شہودِ ذاتِ مُطلق، عَین عنایت از شہودِ مشہود، معبود عَلیَ الحق، در مَہدِ نازِ سُبحَانِی مَا اَعظَمَ شَانِی بصدرِ عزّت، تاجِ مَعرفتِ وحدتِ مُطلق بَر سَر و رِدائے تصفیہ و تزکیۂ اَنتَ اَنَا وَ اَنَا اَنتَ در بَر اَلمَلقَبُ مِنَ الحَقِّ بِالحَقِّ سِرِّ ذاتِ ھُو فقیر باھُو، عُرف اعوان، سَاکنِ قُرب و جوارِ قلعۂ شور، حَرَسَھَا اللّٰہُ مِنَ الفِتَنِ وَالجَورِ چند کلمات از اِبرازِ تحقیقاتِ فقر ——— مقامِ ھُوّیتِ ذات، رَحمَتِی وَسِعَت کُلَّ شَیءٍ تفسیر از معنی المعنیٰ خاصُ الخاص تعلیم می آرد۔

عَارفِ واصِل بہر جا دیدہ کُشاید، بجز دیدارش نہ بیند و نقشِ غیر و خودی از خود بَر اندازد تا با مُطلق مُطلق شود۔

بدان کہ چُوں نُورِ اَحدی از حجلۂ تنہائی وحدت بَر مظاہرِ کثرت ارادہ فرمود۔ حُسنِ خُود را جلوہ بصفائی گرم بازاری نمود۔ بَر شمعِ جمال پروانۂ کونین بسوزید و نقابِ میمِ احمدی پوشیدہ، صورتِ احمدی گرفت و از کثرتِ جذبات و ارادات، ہفت بار بَر خود بجُنبید و ازاں ہفت اَرواحِ فُقراء، با صفا، فَنافِی اللہ، بَقَاباللہ، محوِ خیالِ ذات، ہمہ مغز بے پوست، پیش از آفرینشِ آدم علیہ السّلام، ہفتاد ہزار سال غرقِ بحرِ جمال، بَر شجرِ مرآۃُ الیَقین پیدا شُدند۔ بجز ذاتِ حَقّ از ازل تا ابد چیزے ندیدند۔ و ماسوَی اللہ گاہے نَشنیدند۔ بحرِ کبریاء دائم بحر الوصال لازوال، گاہے جَسَدِ نُوری پوشیدہ بہ تقدیس و تنزیہ می کوشیدند و گاہے قطرہ در بحر و گاہے بحر در قطرہ و ردائے فیضِ عطا اِنَّا تَمَّ الفَقرُ فَھُوَاللّٰہ بَر ایشان۔ پس بحیاتِ ابدی و تاجِ عزِّ سَرمدی اَلفَقرُ لَا یُحتَاجُ اِلیٰ رَبِّہٖ وَلَا اِلیٰ غَیرِہٖ مُعزّز و مُکرّم، از آفرینشِ آدم علیہ السّلام و قیامِ قیامت ہیچ آگاہی

ندارند، و قدمِ ایشان بَر سَرِ جُملہ اولیاء و غوث و قُطب۔ اگر آنہارا خُدا خوانی روا و اگر بندۂ خُدا دانی بجا۔ عَلِمَ مَنْ عَلِمَ و مقامِ ایشان حریمِ ذاتِ کبریاء و از حَقّ ماسوَی الحَقّ چیزے نا طلبیدند و بدُنیائے دَنی و نعیمِ اُخروی، حُور و قصورِ بہشت، بکرشمۂ نظر ندیدند و ازاں یک لمعہ کہ موسیٰ علیہ السّلام در سراسیمگی رفتہ و طُور در ہم شکستہ، در ہر لحہ و طرفۃُ العَین ہفتاد ہزار بار لمعاتِ جذباتِ انوارِ ذات بَر ایشان وارد و دم نہ زدند و آہے نکشیدند و ھَل مِنْ مَّزِیْد میگفتند و ایشاں سُلطانُ الفقر و سیّد الکونین اند۔ یکے رُوحِ خاتونِ قیامت، یکے رُوحِ خواجہ حسن بصری۔ یکے رُوحِ شیخ ما، حقیقۃُ الحَقّ، نُورِ مُطلق، مشہود عَلیَ الحَقّ، حضرت محبوبِ سُبحانی۔ و یکے رُوحِ سُلطانِ انوار، سِرّ السَّرمد، حضرت پیر عبدُالرّزاق فرزندِ حضرت پیر دستگیر۔ و یکے رُوحِ چشمۂ چشمانِ ھاھُوّیت، فقیر باھُو، سِرِّ اسرارِ ذاتِ یا ھُو و دو رُوح دیگر اولیاء، بحرمتِ یُمنِ ایشاں قیام دارین ——— تا آنکہ آں دو رُوح از آشیانۂ وحدت بَر مظاہرِ کثرت نخواہند پرید، قیامِ قیامت نخواہد شُد ——— سرا سر نظرِ ایشاں نُورِ وحدت و کیمیائے عزّت۔ بہر کس پرتوِ عنقائے ایشاں اُفتاد، نُورِ مُطلق ساختند، احتیاجے بریاضت و وِرد اَوراد ظاہری طالباں را نپذیرفتند۔

بدان کہ فقیر نُورِ مُطلق، مُؤلفِ تالیفِ ایں کتاب مُستطاب، پردہ، حُجُب، حُجاب تمامی بَر انداختہ، عَینُ العَین وحدت گشتہ۔ سُبحانَ اللہ! جسمِ ایں بندہ را پردۂ ضعیف حائل، خُود بخُود درمیان ہزار ہائے اسرارِ عجیبہ و لطیفہ ہائے غریبہ فرمودہ۔ خُود ناطق خُود منطوق، خُود کاتب خُود مکتوب، خُود دال خُود مدلول، خُود عاشق خُود معشوق۔ اگر ایں را آثارِ قُدرتِ رَبّانی

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(۵)

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْم

رِسالہ رُوحی

(OF THE SPIRIT)

بدان اَرْشَدَکَ اللّٰہُ تَعَالٰی فِی النَّارَیْنِ۔

کُنْتُ هَاهُوِیَّتْ

کَنْزًا یَاهُوْتْ

مَخْفِیًا لَاهُوْتْ

فَاَرَدْتُ مَلَکُوْتْ

اَنْ اُعْرَفَ جَبَرُوْتْ

فَخَلَقْتُ الْخَلْقَ نَاسُوْتْ

ذَاتِ سَرچشمۂ چشمانِ حقیقتِ هَاهُوِیَّتْ، حضرتِ عِشق، بَالائے کونین بِبارگاہِ کِبریاء تختِ سلطنت آراستہ، از کمالِ عبرتِ مَاہِیَّتِ ذاتِ پاکش ہزاراں ہزار بے شمار قوافلِ عُقل سنگسار۔ سُبحان اللہ! از اجسامِ عناصرِ خاکی، بہزار مظہر، ظہورِ آثارِ جَمال و جَلال قُدرتہائے کاملہ، آئینۂ با صَفا ساختہ، تماشائے رُوئے زِیبا می فرماید۔

خُود با خُود قِمارِ عِشق می بازَد ۔ خُود نظر خُود ناظر خُود منظور، خُود عِشق خُود عاشق خُود معشوق۔ اگر پردہ را از خُود بَر اندازی ہمہ یک ذات، دُوئی ہمہ از اَحوَلِ چشمیست۔

می گوید مُصنّفِ تَصنِیف، مُعتکفِ حَرِیمِ جَلال و جَمالِ هَاهُوِیَّتِ

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